

Hubb e Rasool ﷺ Ki Aadh Mein Mushrikana Aqaaed

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(for more details, please check the last page)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ!

Beshak Asmaano Aur Zameen Ki Paedaesh Mein, Raat Aur Din Ke Ek Doosre Ke Peeche Aane Jaane Mein, Kashtiyo'n Aur Jahazo'n Mein Jo Dariya Mein Logo'n Ke Faaede Ke Liye Rawaa'n Dawaa'n Hain, Barish Mein Jisko Allah Asmaan Se Barsaata Hai Aur Usse Zameen Ko Marne (khushk hone) Ke Baad Zinda (sar-sabz) Karne Mein, Zameen Par Har Qism Ke Jaanwar Phaelane Mein, Hawao'n Ki Gardish Mein Aur Badalo'n Mein Jo Asman Aur Zameen Ke Darmiyan Ghirey Rehte Hain Aqalmando'n Ke Liye Nishaniya'n Hain.¹

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Ayat e kareema is baat par shahid hai ke kaaenaat ak saara nizaam Allah akele ke ikhteyar mein hai. Jo shakhs aqal se kaam lekar kaneaat ke nizam par ghaur karta hai, wo Allah Ta'ala ki tauheed asaani se samajh sakta hai aur jo Rabb e Kaaenaat par soch samajhkar imaan laaya yaqeenan isne sabse ziyaada mohabbat Allah Ta'ala se ki. Farmaya:

Aur Imaan Waalo'n Ko Sabse Ziyaada Mohabbat Allah Ta'ala Se Hai.²

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Kyou'nke mohabbat isi se hoti hai, jo mushkil mein kaam aae, khatraat, nuqsanaat aur haadesaat mein tahaffuz muhaiyya kare, zaruriyaat ko poora kare aur uska khayal o mohabbat dil ko taskeen aur rooh ko itmenan bakhshae aur jisme ye saari khoobiya'n mustaqil biz zaat ho'n, jinke zawal ka khayal tak bhi muhaal ho, yaqeenan in sabka kaamil tareen husool siwa e Allah ke kisi se tasawwur karna bhi kufr hai. Is liye momin Allah Ta'ala ke baraabar kisi doosre se mohabbat nahi kar sakta.

¹ Surah Baqara 2: 164

² Surah Baqara 2: 165

Hubbe Rasool ﷺ:

Ek momin har is cheez se mohabbat karta hai, jo Allah Ta'ala ko mehboob ho aur har wo cheez momin ko mehboob hogi, jo Allah Ta'ala ki qurbat ka baais bane. Muhammad Rasool Allah ﷺ, Allah Ta'ala ke aakhri rasool hain. Imam ul Ambiya aur Khaleel Ullah ha'n, is liye hame'n Allah Ta'ala ki makhlooq mein sabse ziyaada mohabbat Nabi e Rahmat ﷺ se honi chaahiye. Allah Ta'ala farmata hai:

Kehdo Agar Tumhare Baap, Bete, Bhai, Biwiya'n, Khandar Ke Aadmi, Maal Jo Tum Kamate Ho, Tijaarat Jiske Band Hone Se Darte Ho Aur Makanaat Jin ko Tum Pasand Karte Ho Tumhe'n Allah Aur Uske Rasool ﷺ Aur Uski Raah Mein Jihad Karne Se Ziyaada Azeez Ho'n To Intezar Karo Yaha'n Tak Ke Allah Apna Hukum (yaane azaab) Bheje, Allah Nafarman Logo'n Ko Hidayat Nahi Karta.³

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Isi liye Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: *“Is zat ki qasam jiske hath mein meri jaan hai, tum mein se koi shakhs us waqt tak momin nahi ho sakta jab tak main iske nazdeek iske walid aur aulaad se ziyaada pyaara naa ho jaau’n”*.⁴

Anas رضي الله عنه se riwayat hai ke Aap ﷺ ne farmaya: *“Koi banda us waqt tak momin nahi ho sakta, jab tak main iske nazdeek iske ahel, maal aur sab logo'n se ziyaada pyaara naa ho jaau’n”*.⁵

Ahle imaan ke liye khushkhabri hai ke jo shakhs duniya mein imaan ki haalat mein Nabi e Kareem ﷺ se mohabbat karega, qiyaamat ke din wo aaphi ke saath hoga.

Syedna Anas bin Maalik رضي الله عنه se riwayat hai ke ek shakhs Rasool Allah ﷺ ki khidmat mein hazir hua aur sawal kiya ke *Qiyaamat kab aaegi*. Aap ﷺ ne farmaya: *“Tumne qiyaamat ke liye kya taiyaari kar rakhi hai?”* Usne arz kiya: *“Allah aur uske Rasool ﷺ ki mohabbat”*. Aap ﷺ ne farmaya: *“Beshak tum iske saath ho, jiske saath tumne mohabbat ki”*.

“Syedna Anas رضي الله عنه famrate hain ke hame'n islam laane ke baad kisi baat se itni ziyada masarrat naa hui, jitni aapke is farman se hui. Main Allah Ta'ala, Rasool Allah ﷺ, Abu Bakar aur Umar Farooq رضي الله عنه se mohabbat karta hoo'n aur mujhe ummeed hai ke main aakhirat mein unhi ke saath ho'nga, agarche maine unke baraabar amaal nahi kiye”.⁶

³ Surah Tauba 9: 24

⁴ Saheeh Bukhari: 14

⁵ Bukhari: 15; Muslim: 44

⁶ Saheeh Bukhari: 3688; Saheeh Muslim: 2639

Hubbe Rasool ﷺ Ka Taqaaza:

Rasool Allah ﷺ se mohabbat ka taqaaza hai ke aapke ahkaam ki tameel aur aapki mana karda baato'n se ijtinaab kiya jaae, aapki ye shaan hai:

Aur Ye Khwahish e Nafs Ki Binaa Par Mu'n Se Koi
Baat Nahi Nikaalte. Ye To Allah Ka Hukum Hai, Jo
Unki Taraf Wahee Kiya Jaata Hai.⁷

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Isi liye aapki mohabbat aur itteba shart e imaan hai, farmaya:

Kehdo Agar Tum Allah Ko Dost Rakhte Ho To Meri
Paerwee Karo Aur Allah Bhi Tumhe'n Dost
Rakhega.⁸

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Gham o khushi mein, tangee o asnaani mein, jaan o maal mein, aulaad o ghar-baar mein, gharzh yeke duniya o maa-feeha mein Nabi e Rahmat ﷺ ki paerwee ko muqaddam rakhna us waqt tak mumkin hi nahi jab tak har shae se ziyaada mohabbat Allah ke Rasool ﷺ se naa ho.

Ye durust hai ke Allah Ta'ala ne bohot si cheezo'n ki mohabbat insan ke dil mein daali hai. Agar makhlooq ke dil mein Allah Ta'ala mohabbat naa daalta to koi baccha parwaan naa chadhta. Maa mein jazba e esaar o qurbani aur apne bacche se qareeb se qareeb tar hone ki tadap aur isko khush dekh kar aankho'n ki thandak aur dil ka suroor ye sab mohabbat hi ke kamalaat to hain.

Rasool Allah ﷺ ki sacchi mohabbat ka haq to ye hai ke ham in par apni mehboob tareen cheezo'n ko qurbaan karke taskeen e qalb aur dil ka suroor mehsoos kare'n aur doosri tamaam cheezo'n ki mohabbat ko Allah Ta'ala aur uske Rasool ﷺ ki mohabbat ke taabe rakhe'n. Rasool Allah ﷺ bhi momineen par maherbaan hain. Allah Ta'ala farmata hai:

Logo Tumhare Paas Tumhi Mein Se Ek Rasool ﷺ
Aae Hain, Tumhari Takleef Inko Giraa'n Maloom
Hoti Hai. Tumhari Bhalai Nihayat Chahne Waale
Aur Momino Par Kamaal Maherban Aur Raheem
Hain.⁹

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

⁷ Surah Najam 53: 3-4

⁸ Surah Aale Imran 3: 31

⁹ Surah Tauba 9: 128

Hubbe Rasool ﷺ Ke Izhaar Mein Raah e Etedaal:

Baaz log Rasool Allah ﷺ ki mohabbat ke izhaar mein aur aapke ausaaf bayan karne mein be-etedaali ka shikar ho jaate hain aur Aap ﷺ ki liye aisee sifaat tak ka zikr kar jaate hain, jo sirf Allah Ta'ala ke liye khaas hain. Aur Quran e Kareem mein is cheez ko *ghuloo* kaha gaya hai.

Keh Deejiye Aye Ahle Kitab, Apne Deen Mein Naahaq Ghuloo Naa Karo.¹⁰

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

Rasool Allah ﷺ ki besat ka maqsad ye tha ke logo'n ko kufr o shirk ki tareekiyo'n se nikaal kar tauheed ki taraf bulaaya jaae. Ghairullah ki bandagi se logo'n ko hataakar Allah ki bandagi par lagaaya jaae. Magar ye log kufr o shirk ko tauheed jaante hain. Aur ahle tauheed ko gustakh e rasool ﷺ kehte hain. Ye saraasar zulm hai, ke Allah Ke Nabi ﷺ ke maqsad e be'esat ko pehchan kar iske mutabiq amal karne waalo'n ko gustaq e rasool ﷺ kaha jaae aur mohabbat ke daawe ko dhal banaakar shirk ko a'aen islam saabit kiya jaae.

Halaa'nke Aap ﷺ ne farmaya: *“Meri taareef mein is tarha mubaalagha naa karna jis tarha nasraniyo'n ne Ibne Mariyam ﷺ ki taareef mein mubalgha aaraai ki. Main to Allah ka banda hoo'n, tum kaho Allah ka banda aur uska Rasool ﷺ”*.¹¹

Rabeea bint Ma'auz رضي الله عنها se riwayat hai ke unho'n ne kaha: *“Meri shadi ki subha Rasool Allah ﷺ hamare yaha'n tashreef laae. Do (2) nahi bacchiya'n jung e badar mein Shaheed hone waale mere rishtedaaro ke baare mein ashaar padh rahi thee'n. Bacchiyo'n ne kaha:”*

Aur ham mein ek aisa nabi hai, jo kalko hone wali baat jaanta hai.

وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ

Aap ﷺ ne farmaya:

*Aise mat kaho, jo kuch kal hoga, usko Allah Ta'ala ke siwa koi nahi jaanta.*¹²

أَمَّا هَذَا فَلَاش قَوْلُهُ مَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللَّهُ.

Lehaza aapki sacchi mohabbat ka taqaaza ye hai ke tauheed se mohabbat ki jaae aur is tarha ki jaae jis tarha misaali insan Syedna Muhammad Rasool Allah ﷺ ne ki, jisey Allah ne risaalat ke liye chuna. Aaj bohot se ishq e rasool ﷺ ke daawedaaro'n ne aisee tehreere'n supurd e qalam kar rakhi hain, jin mein ba-zaahir ishq e rasool ﷺ ke jazbaat ubhaar kar Muhammad e Kareem ﷺ ki sabse mehboob shae tauheed ki shadeed mukhalifat aur Rasool Allah ﷺ ki intehai naapasandida shai, shirk ki wakaalat karte hue isi ko asal deen saabit karne ki koshish ki hai.

¹⁰ Surah Maeda 5: 77

¹¹ Saheeh Bukhari: 3445

¹² Saheeh Bukhari: 4001; Sunan Ibne Majah Kitab un Nikah: H1897

Pukaar Sirf Allah Ke Liye:

Tauheed to ye hai ke dukh, dard mein duaen sunne aur qubool karne waala Allah Wahdahu Laa-sahreek ko samjha jaae. Irshad e Baari Ta'ala hai:

Aur (aye Paeghambar ﷺ) Jab Tumse Mere Bande Mere Baare Mein Daryaaft Kare'n To (kehdo) Ke Main To (tumhare) Qareeb Hoo'n. Jab Koi Pukarne Waala Mujhe Pukarta Hai To Main Uski Dua Qubool Karta Hoo'n To Unko Chahiye Ke Mere Hukumo'n Ko Maane'n Aur Mujh Par Imaan Laae'n, Taa-ke Nek Raasta Paae'n.¹³

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Doosre muqam par farmaya:

Kehdo Ke Main To Apne Rabb Ko Pukarta Hoo'n Aur Kisi Ko Uska Shareek Nahi Banaata. Ye Bhi Kehdo Ke Main Tumhare Haq Mein Nuqsan Aur Nafa Ka Kuch Ikhteyar Nahi Rakhta.¹⁴

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۚ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Ye bhi farmaya:

Aur (aye logo'n) Deen Ko Khaalis Allah Ke Liye Maante Hue Allah Hi Ko Pukaaro.¹⁵

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

Isse aagey farmaya:

(logo) Apne Rabb Se Aajezi Se Aur Chupke Chupke Duae'n Maanga Karo.¹⁶

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Ek aur jagah farmaya:

Aur Beshak Tamaam Masjide'n Allah (ki ibadat) Ke Liye Hain, Lehaza Allah Ke Saath Kisi Ko Naa Pukaaro.¹⁷

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

In ayaat se waazeh hai ke pukaar sirf Allah ke liye hai, kyou'nke:

1. Makhlooq ki har takleef ka ilm sirf Allah hi ko hai, wo to dilo'n ke raaz tak jaanta hai.
2. Makhlooq par sabse ziyaada maherban (Rahman o Raheem) Allah ki zaat hai.
3. Makhlooq ki takleef door karne par Allah hi ki zaat qadir aur qadeer hai.
4. Aur wo hamesha se hai aur hamesha rahega.

Phir is aleem, Raheem aur qadeer zaat ko chodkar kisi aur ko kaise pukaara jaa sakta hai? Isi liye farmaya:

Aur Madad To Allah Hi Ki Taraf Se Hai.¹⁸

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

Mushrikeen ke baare mein farmaya:

¹³ Surah Baqara 2: 186

¹⁴ Surah Jin 72: 20-21

¹⁵ Surah Araaf 7: 29

¹⁶ Surah Araaf 7: 55

¹⁷ Surah Jin 72: 18

¹⁸ Surah Anfal 8: 10

Aur Jin ko Tum Allah Ke Alaawa Pukarte Ho Wo Tumhari Madad Ki Taaqat Nahi Rakhte, Balke Wo To Apni Madad Bhi Nahi Kar Sakte.¹⁹

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

Mushrikeen e Makkah ka shirk Allah Ta'ala ne you'n bayan farmaya:

Phir Jab Ye Kashti Mein Sawar Hote Hain To Allah Ko Pukarte Hain Aur Khaalis Usi Ki Ibaadat Karte Hain, Lekin Jab Wo Unko Najaat De Kar Khushki Par Poh'ncha Deta Hai, To Jhat Shirk Karne Lag Jaate Hain.²⁰

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

Afsos, aaj ka kalima-go samandar mein bhi *Yaa Ali Madad* aur *Yaa ghaus e Azam Madad* ke naare lagate hain. Goya wo mushrikeen e Makkah se shirk mein ek qadam aagey hain. Kyou'nke mushrikeen e Makkah sakht tangee mein aur samandar mein khaalis Allah Ta'ala hi ko pukarte the.

¹⁹ Surah Araaf 7: 197

²⁰ Surah Ankaboot 29: 65

Ambiya ﷺ Aur AuliyaAllah Ki Duae'n:

Ambiya ﷺ aur AuliyaAllah baraah e raast Allah hi ko pukarte rahe. Quran e Majeed mein Ambiya ﷺ aur AuliyaAllah ki dua'e'n maujood hain. Inme se kisi ek ne bhi kabhi ghairullah ko nahi pukara.

Adam ﷺ ki dua:

Aye Hamare Rab, Hamne Apne Aap Par Zulm Kiya,
Agar Toone Naa Bakhsha Aur Rahem Naa Kiya To
Ham Khasara Paane Waalo'n Mein Se Ho
Jaae'nge.²¹

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Nuh ﷺ ki dua:

Aye Mere Rab, Unho'n Ne Mujhe Jhutlaaya, Pas
Meri Madad Kar.²²

رَبِّ انصُرْنِي بِمَا كَذَبُوا

Rasool e Akram ﷺ ki dua:

Mere Rabb Mere Ilm Mein Izaafa Farma.²³

رَبِّ زِدْنِي عِلْمًا

Ashab e Kahaf ki dua:

Aye Hamare Rab, Ham Par Apne Paas Se Rahmat
Nazil Farma Aur Hamare Kaam Ki Durustagi
Farma.²⁴

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

A'araaf waalo'n ki dua:

Aye Hamare Rab, Hame'n Zalim Qaum Ke Saath
Shamil Naa Kar.²⁵

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

Maloom hua ke Ambiya ﷺ aur AuliyaAllah ne jab bhi dua ki, ba-raah e raast Allah Ta'ala se ki. Hame'n unhee'n raaste par chalkar sirf Allah Ta'ala hi ko mushkil-kusha aur haajat-rawa maanna chaahiye aur sirf isi ko pukarna chaahiye.

Yehi Wo Log Hain, Jin ko Allah Ne Hidayat Di, Pas
Unki Seerat Ki Paerwee Karo.²⁶

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهَدَاهُمْ اقْتَدِهْ

²¹ Surah Araaf 7: 23

²² Surah Mominoon 23: 39

²³ Surah Taha 20: 114

²⁴ Surah Kahaf 18: 10

²⁵ Surah A'araaf 7: 47

²⁶ Surah Anaam 6: 90

Pukaarna Ibaadat Hai:

Noman bin Basheer رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Beshak dua hi ibadat hai.²⁷

الدُّعَاءُ هُوَ الْعِبَادَةُ

Jab pukarna ibaadat hai aur ibadat sirf Allah hi ki, ki jaani chaahiye. To phir kisi ghair ko pukarna iski ibaadat karna yaane isey ma'abood banana hai, jo shirk hai aur naqaabil e moaafi jurm hai. Yaha'n pukarne se muraad Allah se dua karna hai, jis tarha Ambiya عليه السلام o Auliya ne duaen kee'n jiska zikr oopar ho chuka.

Ummul Momineen Ayesha رضي الله عنها se riwayat hai ke Rasool Allah ﷺ se poocha gaya ke kaunsi ibaadat afzal hai, farmaya: “*Insan ka apne liye dua karna afzal ibadat hai*”.²⁸

Afzal ibadat mein kisi ko shareek karna kaise jaaez hai?

Ghairullah Ko Pukaarna Shirk Hai:

Allah Ta'ala farmata hai:

Aur Jab Mushrikeen Apne Banaae Hue Shareeko'n Ko Dekhe'nge To Kahe'nge, Aye Hamare Rabb Yehi Hamare Wo Shareek Hain Jin ko Ham Tere Siwa Pukarte The.²⁹

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ

Maloom hua ke ghairullah ko pukaarna shirk hai.

Ghairullah Ko Pukaarna Kufr Hai:

Allah Ta'ala farmata hai:

Aur Jo Allah Ke Saath Doosre Ma'abood Ko Pukarta Hai, Uske Paas Uski Koi Daleel Nahi. Uska Hisaab Allah Ke Zimme Hai, Tehqeeq Kafir Falah Nahi Paate.³⁰

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

Ghairullah ko pukarne waale khud marte waqt apne kafir hone ka iqraar kare'nge.

Yaha'n Tak Ke Jab Unke Paas Hamare Farishte Jaan Lene Ko Aae'nge, To Wo Kahe'nge Wo Kaha'n Hain Jin ko Tum Allah Ke Siwa Pukarte The. Wo Kahe'nge Aaj Ham Se Gum Ho Gae Aur Iqraar Kare'nge Ke Beshak Wo Kafir The.³¹

حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَقَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَافِرِينَ

²⁷ Abu Dawood: 1479; Tirmizi: 3372

²⁸ Adab al Mufrad lil Bukhari

²⁹ Surah Nahal 16: 86

³⁰ Surah Mominoon 23: 117

³¹ Surah A'araaf 7: 37

Ghairullah Ko Madad Ke Liye Pukarna Azaab Ka Baais Hai:

Allah Ta'ala farmata hai:

Allah Ke Saath Kisi Aur Ma'abood Ko Naa Pukaaro, Warna Tum Azaab Diye Jaane Waalo'n Mein Se Ho Jaaoge.³²

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ

Ye bhi farmaya:

Aur Jahannam Gumraho'n Ke Saamne Kardi Jaaegi Aur Kaha Jaaega, Wo Kaha'n Hain Jin ko Tum Allah Ke Siwa Poojte The. Kya Wo Tumhari Madad Kar Sakte Hain, Yaa Apna Hi Bachaao Kar Sakte Hain, Pas Wo Ma'abood Aur Gumrah Dozakh Mein Aundhe Mu'n Daal Diye Jaae'nge.³³

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ وَقِيلَ لَهُمْ أَأَيْنَ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ فَكُنِبُوا فِيهَا هُمْ وَالْغَاوُونَ

Yaha'n ye wazaahat bhi zaroori hai ke mushrikeen agarche Allah ke Ambiya ﷺ aur Auliya Allah ko pukarte hain, magar wo choo'nke shirk o mushrikeen ke dushman the, is liye wo unke ma'abood nahi. Inka ma'abood shaitan hai. Jaisa ke Surah Al Maaeda 5: 116-117 aur Surah Nisa 4: 117 mein hai. Pas shaitan hi in mushriko'n ke saath jahannam mein jaaega. Ye bhi farmaya:

Allah Ke Siwa Usko Naa Pukaarna Jo Tumjhe Naa Nafa Deta Ho, Naa Tera Nuqsan Kar Sakta Ho. Agar Tumne Aisa Kiya To Usi Waqt Zalimo'n Mein Se Ho Jaaoge.³⁴

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ

Ghairullah Ko Pukaarna Shaitan Ki Ibaadat Hai:

Aye Aulaad e Adam, Kya Maine Tumse Nahi Keh Diya Tha Ke Shaitan Ki Ibaadat Naa Karna, Yaqeenan Wo Tumhara Khula Dushman Hai, Aur Meri Hi Ibaadat Karna, Yehi Seedhi Raah Hai.³⁵

أَلَمْ أَعْهِدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ وَأَنِ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ

Aaj shaitan ko koi sajda aur ruku nahi karta. Koi shaitan ko nahi pukarta, magar choo'nke Allah ke siwa kisi ko bhi pukaara jaae wo shaitan hi ki ataa-at hai. Allah Ta'ala ne farmaya:

Aur Kitab Mein Ibrahim Ka Zikr Karo, Wo Sacche Nabi The. Jab Unho'n Ne Apne Baap Se Kaha, Abba Jaan! Aap Kyou'n Uski Ibaadat Karte Ho, Jo Naa Sunta Hai, Naa Dekhta Hai Aur Naa Koi Faaeda De Sakta Hai. Aye Abba Jaan! Mere Paas Wo Ilm Aagaya Hai, Jo Aapke Paas Nahi Hai. Mere Peeche Chaliye, Main Aapko Seedhi Raah Par Le Chaloo'nga. Aye Abba Jaan! Shaitan Ki Ibaadat Naa Kare'n, Shaitan To Rahman Ka Nafarman Hai.³⁶

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۚ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

³² Surah Sha'ara 26: 213

³³ Surah Sha'ara 26: 91-94

³⁴ Surah Yunus 10: 106

³⁵ Surah Yaseen 36: 60-61

³⁶ Surah Mariyam 19: 41-44

In ayaat se saabit hua ke butho'nki poja bhi dar-asal shaitan hi ki ibaadat hai. In ayat par bhi ghaur keejiye:

Aur Jis Din Wo Un Sab Ko Ekattha Karega, Phir Farishto'n Se Farmaega Kya Ye Log Tumhari Ibaadat Karte The? Farishte Kae'nge Aap (har aeb se) Paak Hain. Unki Bajaae Aap Hi Hamare Sarparast Hain, Balke Ye Log Jinnat Ki Ibaadat Karte The, Unki Aksariyat Unhi Par Imaan Laati Thi.³⁷

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِبْنَاءُكُمْ كَانُوا يَعْبُدُونَ (40) قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

Yaad rahe ke iblees bhi jinnat mein se hai. Farmaya:

Wo (iblees) Jinnat Mein Se Tha.³⁸

كَانَ مِنَ الْجِنَّ

Mushrikeen e Makkah farishto'n ko Allah ki betiya'n kehte aur unki ibaadat karte the. Magar farishte saaf inkaar kar de'nge aur kahe'nge ke ye shaitan jinnat ki ibaadat karte the.

Baaz ta'awizaat par *Yaa Jibraeel*, *Yaa Mikeel*, *Yaa Israfeel*, *Yaa Izraeel* likha jaata hai. Baaz choro'n ko pakadne ke liye mitti ka lota lekar is par naam likhte hain aur phir mashkook logo'n ke naam kahgaz par likh kar is mein daalte hain aur gumaan karte hain ke chor ke naam par lota ghoomega. Ye sab shaitan ki ibadat hai.

Is liye Allah Ta'ala farmata hai:

Aur Ye Log Shaitan Sarkash Ko Hi Pukarte Hain.³⁹

وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

Ghairullah Ko Pukaarna Be-sood Hai:

Allah Ta'ala ne farmaya:

(Allah) Ko Pukaarna Soodmand Hai. Aur Jo Uske Siwa Auro'n Ko Pukarte Hain Wo Unko Koi Jawab Nahi De Sakte. Uski Misaal Paani Ki Taraf Hath Phaelane Waale Ki Maanind Hai (jo chahta hai ke) Paani Uske Mu'n Mein Aajaae, Halaa'nke Wo Nahi Aa Sakta Aur Kafiro'n Ki Pukaar Bekaar Hai.⁴⁰

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفِّهِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

Maloom hua ke Allah ke siwa dosro'n ko pukarna aisa hi hai, ke aadmi kuwe'n ke paani ko kahe ke wo uske mu'n mein aajaae. Ye bhi farmaya:

Aur Jin ko Tum Uske Siwa Pukarte Ho, Wo Khujoor Ki Guthli Ke Chilke Ke Bhi Maalik Nahi Hain. Agar Tum Unko Pukaaro, Tumhari Pukaar Naa Sune'nge Aur Agar Sun Bhi Le'n To Tumhari Darkhwast Qubool Nahi Kar Sakte Aur Qiyaamat Ke Din Wo Tumhare Shirk Ka Inkaar Kar De'nge.⁴¹

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۚ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ

³⁷ Surah Saba 34: 40-41

³⁸ Surah Kahaf 18: 50

³⁹ Surah Nisa 4: 117

⁴⁰ Surah Ra'ad 13: 14

⁴¹ Surah Faatir 35: 13-14

Maloom hua ke ghairullah kisi ko nafa dene ka ikhteyar nahi rakhte, ye bhi farmaya:

Us Shakhs Se Badhkar Gumrah Kaun Ho Sakta Hai,
Jo Allah Ke Siwa Unko Pukarta Hai Jo Qiyaamat
Tak Usko Jawab Naa De Saakey Aur Wo Uske
Pukarne Hi Se Ghaafil Hain Aur Jab Log Jamat Kiye
Jaa'e'nge To Wo Uske Dushman Ho Jaa'e'nge Aur
Uski Ibaadat Ka Inkaar Kar De'nge.⁴²

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ
الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ
أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

Is ayat se maloom hua ke ghairullah qiyaamat tak in pukarne waalo'n ko jawab nahi de sakte. Aur ye bhi maloom hua ke mushrikeen nek logo'n ko pukarte the, isi liye wo unke dushman ho'nge.

⁴² Surah Ahqaf 46: 5-6

Muhabbat e Rasool ﷺ Ke Daawedaaro'n Ke Aqwaal:

Itni sareeh ayaat ke bawajood in naam nehaad ashikaan e rasool ﷺ ne likha.

1. Auliya se madad maangna aur unhe'n pukaarna unke saath tawassul karna, amr e mashroo (yaane shara'an jaaez) o shae e marghoob (pasandeeda cheez) hai. Jiska inkaar naa karega magar hat-dharm yaa dushman e insaaf.⁴³
2. Ambiya o Mursaleen, Ulama o Saleheen se unke wisal (faut hone) ke baad bhi istea'anat (taaon talab karna) o istemdad (madad talab karna) jaaez hai. Auliya baad inteqal bhi duniya mein tasarruf (halaat ko pherte) karte hain.⁴⁴
3. Ahmad Raza Barailwi likhte hain: *"Maine jab bhi madad talab ki, ya ghaus hi kaha. Ek martaba maine ek doosre wali (Mehboob Ilaahi) se madad maangni chahi, magar meri zubaan se inka naam hi naa nikla, balke zubaan se yaa ghaus hi nikla"*.⁴⁵
4. Jo shakhs kisi Nabi yaa Rasool yaa kisi wali se wabista hoga, to iske pukarne par wo haazir hoga aur mushkilaat mein iski dastageeri karega.⁴⁶
5. Ahmad Raza Barailwi likhte hain: *"Jab tumhe'n pareshani ka saamna ho, to ahle quboor se madad maango"*.⁴⁷
6. Ahmad Raza Barailwi likhte hain: *"Har cheez, har nemat, har muraad, har daulat den mein duniya mein aakhirat mein, roz e awwal se aaj tak, aaj se abad-abaad tak jisey mili yaa milti hai, Huzoor e Aqdas Syed e Alam ﷺ ke dast e aqdas se mili aur milti hai"*.⁴⁸
7. Mufti Ahmad Yaar Khan (sarparast Madrasa Ghausiya, Gujrat) likhte hain: *"Ambiya wo hazraat hain, jin ko Rabb ne uloom aur ma'arif is qadar diye hain, jin se wo makhlooq ki androoni haalat aur unki arwaah mein tasarruf (unki haalat badalne ka ikhteyar) kar sakte hain. Aur unko is qadar qudrat o quwwat di hai, jisse makhlooq ke zahir par tasarruf (zaahiri haalat badalne ka ikhteyar) kar sakte hain"*.⁴⁹

Mazkoora baala ayaat ki raushni mein ye nazariyaat sareehan shirk hain aur Allah Ta'ala ne shirk ki koi daleel naazil nahi ki. Wo deen jo Sahaba Ikraam ﷺ ne Rasool Allah ﷺ se seekha, isme ye nazariyaat nahi hain aur naa khair ul quroon mein se kisi se ye nazariyaat saabit hain. Balke aimma ahle sunnat ne shirk ko nawaaziq e islam (islam se kahrij kar dene waala amal) mein shumar kiya hai. Raasta wohi haq hai, jo Rasool Allah ﷺ ne bataaya aur Sahaba Ikraam ﷺ ne seekha aur is par amal kiya. Farman e Baari Ta'ala hai:

Jo Cheez Tumko Rasool ﷺ De, Wo Lelo. Aur Jis Cheez Se Mana Kare Usse Baaz Raho.⁵⁰

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Ye bhi farmaya:

Jisne Rasool ﷺ Ki Ataa-at Ki, Beshak Usne Allah Ki Ataa-at Ki.⁵¹

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Aur Jo Shakhs Seedha Raasta Maloom Hone Ke Baad Paeghambar ﷺ Ki Mukhalifat Kare Aur Momino Ke Raaste Ke Siwa Aur Raaste Par Chale

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

⁴³ Fataawa Rizwiya az Ahmad Raza Barailwi: P300

⁴⁴ Al Amn wal A'ala az Ahmad Raza Khan: 10

⁴⁵ Malfuzaat Ahmad Raza Barailwi: P307

⁴⁶ Fataawa Africa az Ahmad Raza Barailwi: P135

⁴⁷ Al Amn wal A'ala: P46

⁴⁸ Fataawa Rizwiya: P577

⁴⁹ Jaa al Haq: P196-197

⁵⁰ Surah Hashar 59: 7

⁵¹ Surah Nisa 4: 80

To Jidhar Wo Chalta Hai, Ham Usey Idhar Hi
Chalne De'nge Aur Qiyaamat Ke Din Jahannam
Mein Dakhil Kare'nge Aur Wo Buree Jagah Hai.⁵²

Jo qurani ayaat ki tafseer karte hue Sunnat e Rasool ﷺ aur Sabeel ul Momineen se hat jaae iska nazariya yaqeenan gumrahi par mabni hai.

In baatil aqaaed ki wakaalat karne waale musannifeen ne jo kuch apne haq mein bayan kiya hai ulama e ahle sunnat ki kutub mein kasrat se iska radd maujood hai. Jo log Ambiya, Malaaeka, Jinnat aur Auliya al-gharz Allah ke alaawa makhlooq mein se kisi ek ko bhi ma-fauq-al-asbaab tareeqe se pukarte hain, unke bayan ko *ghalat fehmi* ke unwan se aur uska jawab *izaala* ke unwan se mulaheza farmaiye.

Ghalat Fehmi: يدعو Yadoon Ka Tarjuma Pukarna Durust Hai:

Allah Ta'ala farmata hai:

Aur Jin Logo'n Ko Ye Allah Ke Siwaa Pukarte Hain,
Wo Koi Cheez Bhi To Nahi Bana Sakte, Balke Khud
Makhlooq Hain. Bejaan Laashe'n Hain, Unko To Ye
Bhi Maloom Nahi Ke Kab Uthaae Jaae'nge.⁵³

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ
غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Is ayat ke baad يدعو ka tarjuma pukaarna saraasar ghalat aur be-buniyad hai. يدعو ka tarjuma pukaarna nahi, balke ibaadat karna hai.⁵⁴

Izaala (Jawab):

دعو ka tarjuma pukarna hi hai, Ahmad Raza Barailwi *Al Momin* ki ayat 60 ke tarjuma mein يدعو ka tarjuma pukaarna hi karte hain. Khud saheb e kitab *Ilmi Mohaseba* ne apni *Tafseer e Kabeer* ke hawaale se P27 par يدعو ka tarjuma *Haajate'n talab* karna kiya hai. Yehi is ayat ka asal mafhoom hai.

Dar-asal kisi se hajate'n talab karna hi iski ibaadat hai. Ye baat quran e majeed ki darj e zail ayat se waazeh hai.

Aur Ye Tumhare Rabb Ne Kaha Hai Ke Tum Mujhse
Dua Karo, Main Tumhari Dua Qubool Karu'nga. Jo
Log Meri Ibaadat Se Izaarah e Takbeer Khud-saree
Karte Hain Anqareeb Jahannam Mein Zaleel Hokaar
Dakhil Kiye Jaae'nge.⁵⁵

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Alfaz kitne waazeh hain, pehle Allah se dua ka zikr hai aur phir ibadat e ilaahi se khud-saree⁵⁶ ka, yaane Allah se dua Allah ki ibaadat hai. Yehi wajah hai ke Nabi e Rahmat ﷺ ne is ayat ki tilawat ki aur farmaya:

Beshak dua hi ibadat hai.⁵⁷

الدُّعَاءُ هُوَ الْعِبَادَةُ

Ayat ke saath hadees e mubaaraka ne bhi wazahat kardi ke ma-fauq-al-asbab kisi ko mushkil-kusha samajhkar pukarna iski ibaadat hai. Is ayat par bhi ghaur farmaiye:

⁵² Surah Nisa 4: 115

⁵³ Surah Nahal 16: 20-21

⁵⁴ Dr. Masood Usmani Ki Khurafaat Ka Amali Muhaseba: P27

⁵⁵ Surah Momin 40: 60

⁵⁶ T: Sar-kashee, Nafarmani, Zid

⁵⁷ Abu Dawood: 1479; Tirmizi: 3372 Imam Tirmizi ne isey Hasan Saheeh kaha.

Aur Us Shakhs Se Badhkar Kaun Gumrah Ho Sakta Hai, Jo Aise Ko Pukaare Jo Qiyaamat Tak Usey Jawab Naa De Sakey Aur Unko Unke Pukarne Ki Khabar Hi Naa Ho Aur Jab Log Jamaa Kiye Jaa'e nge To Wo (buzurg jinhe'n pukaara gaya tha) Unke Dushman Ho Jaa'e nge Aur Unki Ibaadat Ka Inkaar Kar De'nge.⁵⁸

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ
الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ
أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

Ghaur farmaiye ke buzurg jis cheez ko ibaadat gar-daa'nte hue apni ibaadat karne waalo'n ke dushman ho rahe hain, wo ghairullah ki pukaar hi to hai.

Ghalat Fehmi: Min Doonillah Mein Kaun Shaamil Hain:

Ambiya Ikram ﷺ aur Auliya e Azzaam من دون الله mein dakhil nahi hain. Balke من دون الله sirf buth⁵⁹ daaqil hain.

Izaala:

Mushrikeen butho'n ki Pooja karte the. Ye buth yu'nhi ghadee hui soorate'n naa thee'n aur naa hi koi wahemi cheez ki tamseel the. Balke hamesha qaul ke dil mein intehai mohabbat aur azmat paa jaane waali jaani pehchani shakhsiaat ki shakle'n (tamaseel) thee'n.

Nuh عليه السلام ne jab apni qaum ko tauheed ki dawat di to qaum ne kaha:

Aur Unho'n Ne Kaha Hargiz Naa Chodo Apne Ma'aboodo'n Ko Aur Naa Chodo Wad, Sawa'a, Yaghooth, Yao'ooq Aur Nasar Ko.⁶⁰

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا

Abdullah bin Ibne Abbas رضي الله عنه farmate hain ke ye qaul e nuh ke nek mardo'n ke naam hain, jab wo mar gae to shaitan ne unki qaum ke dil mein khayal daala ke jin muqamaat par ye auliya Allah baitha karte the, waha'n unke buth banakar kahde kardo (taa-ke unki yaad taaza rahe, wo inko poojte naa the). Jab ye yadgaar banane waale faut ho ge to baad waalo'n ne in buzurgo'n ke butho'n ki ibaadat shuru kardi.⁶¹

Abdullah ibne Abbas رضي الله عنه se marwi hai ke Laat ek aadmit ha, jo hajiyo'n ke liye satt u gholta tha.⁶²

In hawaalo'n se baat waazeh hai ke ye buth bhi saleheen hi ke the aur mushrikeen butho'n ke rang mein saleheen ki bandgai hi karte the. Ajeeb baat hai ke log jazbaat mein aakar waqeaati cheezo'n ko bhi mehsoos karna chod dete hain. Isai, Isa عليه السلام aur Mariyam عليه السلام ke buth aur tasaweer banakar unki bandagi ka izhaar karte hain. Kya wo har buth aur tasweer ko pooje'nge? Hargiz nahi. Balke isko jisme unke nazdeek Isa عليه السلام ka buth aur tasweer hone ki waazeh alaamat maujood ho aur wo unki tawajjo unke ma'abood ki taraf mabzool kara raha ho. Isi liye Allah farmata hai:

Behsk Jin ko Tum Allah Ke Siwa Pukaarte Ho Wo Tumhari Tarha Ke Bande Hain, Unko Pukar Kar Dekho Agar Tum Sacche Ho To Chahiye Ke Wo Tum Ko Jawab Bhi De'n.⁶³

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ۖ فَادْعُوهُمْ
فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

⁵⁸ Surah Ahqaaf 46: 5-6

⁵⁹ T: Idols (Saheeh Bukhari)

⁶⁰ Surah Nuh 71: 23

⁶¹ Saheeh Bukhari: Kitab ut Tafseer: Surh Nuh: H4920

⁶² Saheeh Bukhari: Kitab ut Tafseer: H4859

⁶³ Surah Araaf 7: 194

Allah Ta'ala ne Isa ﷺ aur unki waleda mohtarma Mariyam ﷺ ko الله من دون mein shamil kiya:

Aur Us Waqt Ko Bhi Yaad Karo Jab Allah Farmaega Aye Isa Ibne Mariyam ﷺ Kya Tumne Logo'n Se Kaha Tha Ke Allah Ke Siwa Mujhe Aur Meri Waleda Ko Ma'abood Banalo. Wo Kahe'nge Ke Tu Paak Hai Main Aisee Baat Kaise Keh Sakta Hoo'n, Jiska Mujhe Kuch Haq Nahi.⁶⁴

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي
إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ
لِي بِحَقٍّ

Jab Isa ﷺ aur Mariyam ﷺ ko الله من دون mein dakhil hain to ye daawa ghalat hua ke Ambiya ﷺ aur Auliya ﷺ nahi aur الله من دون mein sirf both shamil hain.

Mazeed dekhiye Allah Ta'ala ne ulama, darwesho'n aur Isa ibne Mariyam ﷺ ko الله من دون mein shamil kiya hai:

Unho'n Ne Apne Ulama, Mashaaekh Aur Maseeh Ibne Mariyam ﷺ Ko Allah Ke Siwa Ma'abood Bana Liya, Halaa'nke Unko Ye Hukum Diya Gaya Tha Ke Allah Ke Siwa Kisi Ki Ibaadat Naa Kare'n. Uske Siwa Koi Ma'abood Nahi Aur Wo Un Logo'n Ke Shareek Muqarrar Karne Se Paak Hai.⁶⁵

اتَّخِذُوا أَحِبَّارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۖ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا
يُشْرِكُونَ

Jab Ulama, Darwesh, aur Isa ﷺ ko الله من دون mein dakhil hain to الله من دون se sirf both muraad nahi. Balke Allah Ta'ala ke alaawa har wo makhloq jiski Allah ke alaawa ibaadat ki jaae. Khwah wo is فعل fe'l e qabeeh se mukammal taur par baree ho'n, jaise Ambiya ﷺ, Malaaeka aur Saleheen jaisi mukhtadar hastiyaa'n bhi الله من دون mein shamil hain. In jaleel ul qadar hastiyo'n ne khusoosan Ambiya ﷺ ne to apni tamaam tawanaaiya'n ek baat ko samjhane aur manwaane mein khapa dee'n, ke Allah ek hai aur ibaadat ka haq sirf isi ko poho'nchta hai.

Ghalat Fehmi: Kya Amibya ﷺ Aur Auliya Baatil Hain?

Ye haqeeqat hai ke الله من دون usooli taur par wo hote hain, jo sarasar baatil ho'n. Kyou'nke Allah Ta'ala ne saaf saaf farmaya:

Aur Uske Siwa Jisey Bhi Ye Pukaarte Hain, Wo Baatil Hai.⁶⁶

وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

Kya Ambiya ﷺ aur Auliya Allah baatil ho sakte hain?

Izaala (Jawab):

Is ayat mein butlaanjis baat ka ho raha hai, wo sifat e uloohiyat hai. Ke Allah ke siwa koi ilaah nafaa o nuqsaan poh'nchaane waala nahi hai. Chaahe wo Ambiya ﷺ o Auliya hi kyou'n naa ho'n, yehi baat Allah Ta'ala ne you'n bhi bayan farmai.

Kisi Aadmi Ko Layaq Nahi Ke Allah To Usey Kitab, Hikmat Aur Nabuwat Ataa Farmae Aur Wo Logo'n Se Kahe Ke Allah Ko Chodkar Mere Bande Ho Jaao, Balke (wo kahega) Tum Rabbani Ban

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ

⁶⁴ Surah Maeda 5: 116

⁶⁵ Surah Tauba 9: 31

⁶⁶ Surah Hajj 22: 62

Jaao, Kyou'nke Tum Kitab Padhte Padhate Rehte
Ho! Aur Usko Ye Bhi Nahi Kehna Chahiye Ke Tum
Farishto'n Aur Nabiyo'n Ko Rabb Banalo. Bhalaa
Jab Tum Musalman Ho Chuke Ho To Kya Usey
Layaq Hai Ke Tumhe'n Kafir Hone Ko Kahe.⁶⁷

تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا
الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۖ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

Baat waazeh hai ke Allah ke alaawa wo nabiyo'n ke bande banna aur nabiyo'n ko Rabb banaana baatil hai. Naa ke ma'az Allah Ambiya ﷺ, Malaaeka aur Saleheen baatil bande hain. Aise qaul ke tasawwur se bhi ek muslim kaa'np uththa hai.

Ghalat Fehmi: Moa'ajjazaat Aur Karamaat Ki Haqeeqat:

Allah Ta'ala ne apne nabiyo'n ko badi shaan ataa farmai, Isa ﷺ ke hukum se mitti ke parinde ko phoo'nk maar kar parinda bana lete the. Madar-zaad andhe aur bars waale ko shifa dete the. Aur murdo'n ko Allah ke izn se zinda karte the. Yusuf ﷺ ke kurta se Yaqoob ﷺ ki aankhe'n raushan ho gae'n. Rasool Allah ﷺ ki dua se Jabir ﷺ ke baagh ki khajooro'n mein izaafa hua. Ek Saa jo Sahaba ﷺ ki kaseer jamat ke liye kaafi ho gaya. Aap ﷺ ke la'ab لعب e dahan ki barkat se Syedna Ali ﷺ ki aankhe'n theek ho gae'n. Aapke hath ki barkat se tooti hui pindli theek hui, lehaza Rasool Allah ﷺ ko imdad ke liye pukaara jaa sakta hai.

Izaala (Jawab):

Ahle Sunnat, Ambiya ﷺ ke moa'ajjazaat aur AuliyaAllah ki karamaat ke qaael hain.

Lekin yaad rakhiye moa'ajjazaat o karamaat is baat ka suboot to zaroor hain ke Allah Ta'ala ki qudrat e kaamila ke saamne koi amr bhi mohaal nahi hai. Magar unse qanoon akhaz karna baatil hai. Balke ye hai hi aam qanoon mein mohaal shae ka wujood pazeer hona.

Meraj Rasool Allah ﷺ ka moa'ajjaza hai. Meraj par Aap ﷺ Ambiya ﷺ se masjid e aqsa mein mile. Phir asmaano par mile, Musa ﷺ ne aapko baar baar Allah Ta'ala ki taraf bhejkar 50 namazo'n se takhfeef karwakar 5 namaze'n muqarrar karwae'n. Aap ﷺ ne Jannat mein Bilal ﷺ ko jootiyo'n samet chalte hue dekha. Ye sab moa'ajjazaat hain, jo Allah Ta'ala ki qudrat ka izhaar hain. Sitam ye ke moa'ajjazaat o karamaat ko qanoon bana liya jaata hai.

Musa ﷺ aur Muhammad ﷺ ke mukalemaat ko buniyad banakar ye qanoon saabit kiya jaata hai. Ke murde zindo'n ki madad karte hain. Ambiya ﷺ ka masjid e aqsa mein Rasool Allah ﷺ ki imamat mein namaz adaa karne ke moa'ajjaza ko Ambiya Ikram ﷺ ki dunyawii hayat par daleel banaya jaata hai. Meraj ki raat Rasool Allah ﷺ ne dekha ke Musa ﷺ qabar mein namaz padh rahe hain, isse ye qanoon akhaz kiya jaata hai ke nabi qabro'n mein zinda hain, moa'ajjazaat choo'nke Allah Ta'ala ki qudrat ka izhaar hain. Lehaza wo qanoon nahi ban sakte.

Moa'ajjaza dikhana sirf Allah ke ikhteyar mein hai, rasoolo'n ke ikhteyar mein nahi. Ye to sirf unke hatho'n zaahir hota hai, Allah Ta'ala farmata hai:

Aur Kisi Rasool Ke Ikhteyar Mein Ye Nahi Ke Allah
Ke Hukum Ke Baghair Koi Nishani Laae.⁶⁸

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ

⁶⁷ Surah Aale Imran 3: 79-80

⁶⁸ Surah Ra'ad 13: 38

Rasool Allah ﷺ se kuffar ne kuch moa'ajjazaat dikhane ka mutaalba kiya:

Aur kehne lage ham aap par imaan nahi laae'nge, hatta ke aap:

1. Hamare liye zameen se chashma jaari kar de'n.
2. Yaa aapke paas khajooro'n aur angooro'n ka koi baagh ho, jiske andar aapn nehre'n baha de'n.
3. Yaa jaisa ke aap kehte hain ke asmaan ke tukde laa giraae'n.
4. Yaa Allah aur farishto'n ko hamare saamne le aae'n.
5. Yaa aapka makan sone ka ban jaae.
6. Yaa aap asmaan par chadh jaae'n aur ham aapke chadhne ko bhi nahi maane'nge, jab tak aap hamare liye kitab naa laae, jisey ham padh bhi le'n.

(aye Rasool ﷺ) Aap Keh Deejiye Ke Mera Rabb Paak Hai (Ye Sab Kaam Kar Sakta Hai) Main To Sirf Ek Paegham Poh'nchane Waala Insan Hoo'n.⁶⁹

In ayaat se waazeh hai ke moa'ajjazaat dikhana bashar aur rasool ﷺ ke ikhteyar mein nahi. Iski waazeh misaal Musa ﷺ ka moa'ajjaza hai, jab Allah Ta'ala ne farmaya:

Aur Ye Apni Laathi Daal Do. Jab (musa ne lathi ko) Dekha Ke Wo Harkat Kar Rahi Hai, Goya Saa'np Ho To Peeth Pher Kar Chal Diye Aur Peeche Mudkar Bhi Naa Dekha. Aye Musa Aagey Aao Aur Daro Mat To Aman Paane Waalo'n Mein Se Ho.⁷⁰

Musa ﷺ ka lathi ke saa'np banne par dar mehsoos karna waazeh karta hai ke moa'ajjazaat Ambiya ﷺ ke ikhteyar mein nahi hain. Phir karamaat e AuliyaAllah ke ikhteyar mein kaise ho sakti hain.

In dalaael se saabit hua ke moa'ajjazaat Allah ki qudrat ka izhaar hain. Qanoon nahi ban sakte yaqeeqan kisi ka'nwari ke bin-biyahe baccha paeda naa hoga. Aur naa hi kisi ghair shadi-shuda aurat ko baccha paeda hone ki shakal mein Mariyam ﷺ ke waaqea se daleel pakadne ki ijaazat hai. Kyou'nke Isa ﷺ ki paedaesh moa'ajjaza hai, qanoon nahi.

Yehi wajah hai ke Allah Ta'ala aur uske rasool ﷺ ne murdo'n se isteghaasa (madad talab karna) ki taaleem nahi di, balke Imam ul Ambiya Muhammad ur Rasool Allah ﷺ se Allah Ta'ala ne elan karwaya.

Kehdo Main Tumse Nahi Kehta Ke Mere Paas Allah Ke Khazane Hain.⁷¹

Kehdo Main To Apne Liye Nafa o Nuqsaan Ka Kuch Bhi Ikhteyar Nahi Rakhta, Magar Jitna Allah Chaahe.⁷²

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا
أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعَنْبٍ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا
أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِلِهِ وَالْمَلَائِكَةُ
قَبِيلًا أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ
نُّؤْمِنَ لِرَقِّبِكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

وَأَنْ أَلْقِي عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَلَمْ
يُعْقِبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّ

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّ

⁶⁹ Surah Israel 17: 90-93

⁷⁰ Surah Qasas 28: 31

⁷¹ Surah Anam 6: 50

⁷² Surah Yunus 10: 49

Kehdo Ke Main Tumhare Liye Nafa o Nuqsan Ka
Ikhteyar Nahi Rakhta.⁷³

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Jab afzal ul bashar, imam ul ambiya Muhammad ur Rasool Allah ﷺ apne liye aur doosro'n ke liye nafa o nuqsan ka ikhteyar nahi rakhte, to phir Allah qadir e mutlaq ke alaawa kisi aur ko imdaad ke liye kaise pukara jaa sakta hai?

Rasool Allah ﷺ ka moa'ajjaza tha ke baar baar paani mein, khane mein aur phalo'n mein ghair mamuli barkat hui, magar qanoon ye hai ke aapne faaqe se pet par patthar baandhe. Baaz auqaat Sahaba Ikraam رضی اللہ عنہم saara din sirf ek khajoor par guzaara karte rahe.

Moa'ajjaza ye hai ke shab e meraj mein ek hi raat mein aapne Makkah se Bait ul Muqaddas ka safar kiya, phir saato'n asmaano'n par gae, Jannat ki sair ki aur jahannam ki haulnaakiyo'n ka nazaara kiya aur doosri taraf qanoon ye hai ke hijrat ke safar mein 3 din 1 ghar mein chipna padaa. Jang e Tabuk ke safar mein garmi ka mausam, garam zameen, sawariyo'n ki kamee aur safar ki mushkilaat khud Rasool Allah ﷺ aur Sahaba Ikraam رضی اللہ عنہم ne bardasht kee'n.

Yehi wajah hai ke moa'ajjazaat ki buniyad par kisi sahabi ne Ambiya ﷺ aur Auliya Allah ko mushkilaat mein imdaad ke liye nahi pukaara. Kyou'nke Nabi e Rahmat ﷺ ne unhe'n aisa karne ki taaleem nahi di thi. Balke Aap ne Abdullah ﷺ bin Abbas رضی اللہ عنہ se farmaya:

Jab tu sawal kare tu Allah se sawa kar aur jab
madad maange tu Allah se madad maang.⁷⁴

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ.

Ghalat Fehmi: Karamaat e Ahle Hadees Aur Uska Jawab:

Maulna Abdul Majeed Sahodharwi ne Karamaat e Ahle Hadees naami kitab likhi. Jisme baaz ulama e ahle hadees ki karamaat darj ki hain. Sirf do (2) mulaheza farmae'n:

1. Sardar Jalauddin ki aulaad naa hoti thi. Ek baar isey pataa chala ke Ferozpur shaher mein ek mastaana hai, jo majzoob hai aur bilkul nang dhadang rehta hai, wo uske paas gaya aur isse beta maanga. Majzoob bola, naalayaq agar beta lena hai to Lakhoki jaa. Sardar Jalauddin ne dil mein kaha ke waha'n to sab wahabi hi wahabi hain, bhala waha'n beta kaise milega? Majzoob ne kaha, naalayaq jaata nahi? Tujhe beta yaha'n se nahi, balke waha'n se milega. Sardar is mastana ke irshad par Lakhoki poh'ncha aur Ahle Hadees buzurg Abdur Rahman Lakhwi ko saara waaqea bayan kiya. Abdur Rahman sahab ne kaha mein tere liye dua to kar deta hoo'n, magar tu munkir e quran hai. Teri 7 biwiya'n hain, jabke quran ne 4 se ziyaada ki ijaazat nahi di. 3 ko yaha'n talaq de. To.... Phir aapne dua farmai. Agley hi saal iske yaha'n farzan hua.⁷⁵
2. Ek baar Qila Miya'n Singh mein ek hajjam Maulana Ghulam Rasool رحمة اللہ علیہ ki hajamat bana raha tha, ke usne ye shikyat ki. Huoor mera beta kai saal se bahar gaya hua hai. Jiska hame'n kuch pataa nahi ke kaha'n hai. Zinda hai ke mar gaya hai! bas ye ek hi beta tha, iski fikr mein ham to mare jaa rahe hain. Aap thodi der khamosh rahe, phir farmaya, miyaa'n wo to ghar baitha hai aur khaa raha hai. Jaao jaake beshak dekhlo. Hajjam ghar gaya to sach-much beta aaya hua tha aur khana khaa raha tha. Bete se maajra poocha to isne kaha ke abhi abhi main Sakhar, Sindh mein tha. Maloom nahi mujhe kya hua aur kyou'n-kar tarfatul a'ain main yaha'n poho'nch gaya.⁷⁶

⁷³ Surah Jin 72: 21

⁷⁴ Tirmizi: H2516; MA: V1 P293 H2669; Al Mustadrak lil Haakim

⁷⁵ Karamat e Ahle Hadees by Abdul Majeed Sahodharwi: P66

⁷⁶ Karamat e Ahle Hadees by Abdul Majeed Sahodharwi: P70

Jab Ahle Hadees buzurgo'n ke tasarruf ka ye haal hai to Ali ؑ aur Rasool Allah ﷺ ka tasarruf to yaqeenan unse bohot ziyaada hai. Phir unhe'n mushkilaat mein pukaarna jaaez kyou'n nahi?

Isi tarha Maulwi Shah Ismail Shaheed apne peer Syed Ahmad Barailwi ki bartaree saabit karne ke liye apni kitab Siraat e Mustaqeem mein ek karamat you'n bayan karte hain: *"Hazrat Ghaus us Saqlain aur Hazrat Khwaja Bahauddin Naqsheband ki rooho'n ke darmiyan ek mahine tak is baat par jhagda chalta raha ke dono mein kaun Syed Ahmad Barailwi ko roohani tarbiyat ke liye apni kifaalat mein le. Dono buzurgo'n ki rooho'n mein se har ek rooh ka israr tha ke wo tanha meri nigrani mein Irfan o sulook ki manzil tae kare"*.

"Aakhir kaar ek mahine ki awzish ke baad is baat par dono mein maslehat hui ke mushtarik taur par dono ye khidmat anjaam de'nge. Chunache ek din dono hazrat ki roohe'n in par jalwah-gar huee'n aur poori quwwat ke saath thodi der tak in par ifraan o tawajjo ka aks daala. Yaha'n tak ke itne hi waqfe mein unhe'n dono silsilo'n ki nisbate'n haasil ho gae'n".⁷⁷

Is qisse ki sehat tasleem karne ki soorat mein kai sawalaat zahen ki sateh par ubharte hain:

Awwalan: Ye ke Maulwi Ismail Dahelwi ko *Taqwiyatul Imaan* ke mutabiq jab Allah ki a'ata se bhi kisi mein ghaib-daani ki quwwat nahi hai, to Hazrat Ghaus us Saqlain aur Hazrat Khwaja Naqshebandi ki arwaah taiyyibaat ko kyou'nke khabar ho gai ke Hindustan mein Syed Ahmad Barailwi naami ek shakhs Allah ka muqarrab banda hai, jiski roohani tarbiyat yaa ezaz is qaabil hai ke uski taraf sabqat ki jaae.

Saniyan: Ye ke waaqea haaza aalam e shahadat ka nahi, balke sar-ta-sar aalim ul ghaib ka hai. Is liye Maulwi Ismail Dahelwi jo is waaqea ke khud raawi hain, unhe'n kyou'nke ilm hua ke Syed Ahmad Barailwi ki kafaalat o tarbiyat ke liye in dono buzurgo'n ki roohe'n ek mahine tak aapas mein jhagadti rahee'n aur bil-aakhir is baat par musaalehat hui ke dono mushtarik taur par apni kifaalat mein le'n.

Salisan: Ye ke Maulwi Ismail Dahelwi ki *Taqwiyat ul Imaan* ke mutabiq jab Allah ke siwa saare Amibya ؑ o Auliya bhi aajiz o be-ikhteyar hain to wafat ke baad HAZrat ul Wara aur Khwaja Naqsheband ka ye azeem tasarruf kyou'n-kar samajh mein aasakta hai ke wo dono buzurg Baghdad se seedhe Hindustan ke is qasbe mein tashreef laae, jaha'n Syed Ahmad Sahab Barailwi muqem the aur unke hujre mein poho'nch kar chashm e zadan mein unhe'n baatini o irfaani daulat se maala maal kar diya.

Nez waaqea ke andaaz e bayan se pataa chalta hai ke ye baate'n khuwab ki nahi, balke aalam e bedaari ki hain. Is liye ab waaqea ki tasdeeq us waqt tak mumkin nahi hai jab tak ke *Taqwiyat ul Imaan* ke mauqif se hat kar auliya eikram ke haq mein ghaibi idraak aur qudrat o ikhteyar ke aqeede ki sehat ko tasleem naa kiya jaae.⁷⁸

Izaala (Jawab):

Aksar Barailwi aur Deobandi ulama apne mauqif ko saabit karne ke liye baaz Ahle Hadees ulama ki tehreero'n se daleel pakadte hain aur wo saabit karte hain ke choo'nke ye ahle hadees ulama bhi unhi

⁷⁷ Siraat e Mustaqeem (Farsi): P166

⁷⁸ Zalzala az Irshad ul Qaadri

aqaed ka izhaar karte hain to yehi saheeh nazariyaat hain. Is liye is ghalat fehmi ka tafseeli jawab zaroori hai.

1. Ye sirf Allah Ta'ala ka hi haq hai ke wo logo'n ki inferadi aur ijtemai zindagi guzarne ka tareeqa, yaane deen naazil kare. Kyou'nke halal o haraam ka ta'ayyun karna aur deen-saazi isi ka haq hai, isi liye haqeeqi ataa-at sirf Allah Ta'ala hi ke liye hai. Allah Ta'ala ka hukum hai:

Logo Tumhare Rabb Ki Taraf Se Jo Naazil Hua Hai,
Uski Paerwee Karo Aur Uske Alaawa Auliya Ki
Paerwee Naa Karo.⁷⁹

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

Allah Ta'ala ne Muhammad bin Abdullah ﷺ ko risaalat ke saath makhsos farma ke aap par apni kitab naazil farmai aur irshad farmaya:

(Aye musalmano) Aaj Ke Din Maine Tumhare Liye
Tumhare Deen Ko Mukammal Kar Diya Hai, Tum
Par Apni Nemat Ko Poora Kar Diya Hai Aur
Tumhare Liye Islam Ko (bataur e) Deen Pasand
Kiya.⁸⁰

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

Ye ayat 9 Zil Hijja 10hijri mein Maidan e Arafaat mein nazil hui. Iske nazil hone ke 3 maah baad Rasool Allah ﷺ ye kaamil aur akmal deen ummat ko sau'np kar rafeeq e aala se jaa miley aur ummat ko wasiyyat farma gae: *"Main tumhare andar aisee do (2) cheeze'n chode jaa raha hoo'n ke jab tak tum unhe'n mazbooti se pakde rahoge, hargiz gumrah nahi hoge. Yaane Allah ki kitab aur uske Nabi ﷺ ki sunnat"*.⁸¹

Aur sirf Muhammad ﷺ hi wo shakhsiyat hain, jo deeni umoor mein apni marzi se koi baat nahi kehte, jo baat bhi kehte hain wo Allah Ta'ala ke hukum ke mutabiq hoti hai.

Aur Wo Apni Khwahish Se Kuch Nahi Bolte, Jo
Kehte Hain Wo Wahee Hoti Hai.⁸²

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Isi liye farmaya:

Jisne Rasool Allah ﷺ Ki Ataa-at Ki, Pas Tehqeeq
Usne Allah Ki Ataa-at Ki.⁸³

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Yehi wajah hai ke deeni umoor mein faisla-kun haisiyat Allah Ta'ala aur uske Rasool ﷺ ko haasil hai:

Pas Agar Kisi Baat Mein Tum Mein Ikhtelaf Waaqe
Ho To, Agar Tum Allah Aur Aakhirat Par Imaan
Rakhte Ho To Allah Aur Uske Rasool Ki Taraf Rujoo
Karo.⁸⁴

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Maloom hua islam Allah Ta'ala aur uske Rasool ﷺ ki paerwee ka naam hai. Rasool Allah ﷺ ne Sahaba Ikraam ﷺ ko islam ki taaleem di. Yaane Sahaba Ikraam ﷺ aapke *"ba-raah e raast"* tarbiyat yaafta the. Lehaza Sahaba ﷺ meyaari musalman the. Sahaba Ikraam ﷺ se *"aqwaal o af-aal e Rasool ﷺ"* taabaeen ne akhaz kiye aur mohaddiseen ne inko jamaa kiya. Ye tamaam adwaar islam ke urooj ke adwaar hain.

⁷⁹ Surah Araaf 7: 3

⁸⁰ Surah Maaeda 5: 3

⁸¹ Bayhaqi; Muwatta Imam Maalik

⁸² Surah Najam 53: 3-4

⁸³ Surah Nisa 4: 80

⁸⁴ Surah Nisa 4: 59

Rasool Allah ﷺ ne unhe'n behtareen zamane qaraar diye. Salaf o Saleheen aur Sahaba Ikraam رضى الله عنهم ke tareeq aur manhaj se wohi shakhs inkaar kar sakta hai, jo Quran e Majeed ki man-maani tafseer karna chahta hai. Sahaba رضى الله عنهم, Taabaeen, Aimmah e Deen aur Aimmah e Hadees رضى الله عنهم isi raah par chale aur is raah par chalne waale har daur mein maujood rahe hain. Tareekh e islam ke mutalea se hame'n maloom hota hai ke is raah par chalne waale shirk o bidat aur uske mazahir aur rusom par nakeer karte rahe hain. Aqeeda ki islaah karte hain, aur shirk o bidat ke taareek ghaar se logo'n ko nikalne ki koshish karte rahe hain. Lehaza quran o sunnat aur salaf o saleheen ke raaste ke ulat shirk o bidat par mushtamil nazariyaat ham qubool nahi kar sakte, chaahe wo kisi bhi aalim ne bayan kiye ho'n. Wo aalim naa masoom hai aur naa hamare liye hujjat hai.

2. Pak o Hind mein jin logo'n ne islaah ka kaam kiya aur is mahol mein hadees ki ehmiyat aur taqleed ke radd par mehnat ki, badd-qismati se wo log tasawwuf ke fitne ko naa samajh sakey aur tasawwuf ka asar unme maujood raha. Is baat ka izhaar Ustad Mohtaram Professor Hafiz Muhammad Abdullah رضى الله عنه Khateeb Jaamea Masjid Ahle Hadees Bahawalpur ne ek khutba e juma mein you'n farmaya: *"Shayad hi Hindustan mein koi aalim aisa ho kya ahle hadees kya Deobandi aur kya barailwi! Jin ulama ko is tasawwur ki taaseer naa lagee ho. Thoda bohut is tasawwuf ka rang zaroor hota hai. Halaa'nke tasawwuf is qadar khatarnaak cheez hai, jitna nuqsan islam ko in soofiyo'n ne poho'nchya hai. Is tasawwuf ke chakkar mein jitney musalman barbaad hue hain, jitna islam ke andar iske zariye paleedi shamil hui, itna kisi cheez ne bhi islam ko barbaad nahi kiya. Miya'n Nazeer Hussain aur unke shagird sab tasawwuf ke qaael the. Koi Wahdat ul Wujood ka shikar hai aur koi Wahdatush Shuhood ka. Shah Abdul Aziz Dahelwi jinhe'n ne hadees ki bohut khidmat ki. Soofiyo'n ke buniyad aqeede Wahad ul Wujood ka shikar hain. Ye hama-ausat ka aqeeda jidhar dekhta hoo'n idhar tu hi tu hai. Ye Wahdat ul Wujood khalisatan kufr ka aqeeda hai, aisa ganda aqeeda hai jiski inteza nahi, jin ulama ne thoda sa soocha aur unhe'n hama-ausat ka aqeeda kufr nazar naa aaya, unho'n ne thodi si tarmeem ki. Kyou'nke ye bade bade buzurgo'n ka aqeeda tha. Unho'n ne isey Wahdatush Shuhood mein tabdeel kar diya. Hama-ausat nahi hama az-ausat. Wahdat ul Wujood ka inkaar nahi karte, kyou'nke bade bade logo'n ka aqeeda hai, isko narm karte hain. Taa-ke iski hadat aur shiddat kam ho jaae. Halaa'nke dono nazariyaat kufr hi kufr hain"*.

"Shah Ismail Dahelwi ki Taqwiyaat ul Imaan tauheed ki badi meyaari kitab hai, lekin apne is mahool mein jis mein wo palhe badhe, kyou'nke tasawwuf ka chakkar tha. Chunache Siraat e Mustaqeem mein wo wo khichpee'n maari hain ke padhkar hairaani hoti hai. Ke kya ye Shah Ismail ki kitab hai? Aisa aadmi kabhi musalman ho sakta hai". (Khutba e Juma)

Dr. Muhammad Luqman Salafi hafizahullah ki nazar e saani se shaaya shuda Dr. Abu Adnan Suhail ki kitab *"Islam Mein Bidat o Zalaalat Ke Moharrekaat"* mein Shah Waliullah ke baare mein likhte hain: *"Shah Waliullah Sahab ki kitab Anfaas ul Arefeen mein tasawwur ki deegar kitabo'n ki tarha har tarha ki rutab o yaabas baate'n paai jaati hain. Jaise kashf o karamaat, ajeeb o ghareeb waqaaat, ghairullah ko sajde, Allah ka mushaheda, balke isse jismani istisla, qubooliyat, urs, qawwali, khatm e khuwajagaan, jannat ki basharat, apni baat manwaane ke liye Allah ke saamne machal jaana aur isse apni baat manwa lena, balke Allah Ta'ala ke faisla ko badalwa daalna. Nabi e Kareem ﷺ ka majliso'n mein tashreef lana, Allah tak poho'nch jaane ke baad ibadaat ki zaroorat baaqi na rehna waghaira. Is tarha ki tamaam cheeze'n is kitab mein bhi paai jaati hain. Is kitab mein ye bhi baat maujood hai ke buzurgo'n ki qabro'n se sab kuch haasil ho jaata hai. Aisee soorat mein jo log Shah Waliullah Sahab se nisbat aur talluq rakhte hain aur unke nazariyaat e tasawwuf ke qaael hain, wo barailwi maktab e fikr ki bul a'ajabiyo'n aur*

buzurgo'n ki qabro'n par hone waale shirk o bidaat ke hangaamo'n par jo shor o ghoo-ghaa machaate hain, yaa iska rona rote hain, wo mahez dikhawa aur magar-mach ke aansu hain".⁸⁵

Shah Ismail ke mutalliq likhte hain:

1. Ta'ajjub khez baat to ye hai ke Maulana Ismail Shaheed jaisa tauheed ka alambardar bhi jab tasawwuf ke kooche mein gum hota hai to apne saare aqaaed aur sharai ahkaam o nusoos ki khilaf warzi karta hua kahee'n se kahee'n poho'nch jaata hai.⁸⁶
2. Ta'ajjub kehaz baat to ye hai ke jab yehi Maulana Ismail Shaheed tasawwuf par qalam uthate hain to shayad in par aisee mahoowiyat ka aalam taari ho jaata hai ke wo quran o hadees ki sareeh nusoos aur khud apni tehreero'n ko bhoolkar kahee'n se kahee'n poho'nch jaate hain. Mulaheza farmaiye, "*Siraat e Mustaqeem*" mein wo likhte hain: "*Inaayat e ghaibiya isko chunkar apna khaas chela bana leti hai, jis tarha ba-iqtedaar baadshah apne baaz farmabardaaro'n ko tamaam riaaya se mumtaaz karke apne liye chun lete hain aur isko "chela e khaas" se mulaqqab karte hain. Pas jis tarha chela e khaas ko apne aaqa ke samaan mein tasarruf ki ijaazat hoti hain, yaha'n tak ke wo apne aaqa ki tamaam sultanat ko apni sultanat keh deta hai. Isi tarha ye buland martaba o manaasib waale (yaane auliya e kameleen) mazaaz e mutlaq hote hain. Aalim misaal o shahadat mein tasarruf karne ke liye".⁸⁷*

Aam taur par "*Auliya*" ke baare mein ye khayal paaya jaata hai ke unhe'n sirf "*Aalam e Shahadat*" yaane is duniya mein, jisey ham sar ki aankho'n se dekh rahe hain tasarruf karne ki qudrat haasil hai. Lekin Maulana Ismail Shaheed ke is bayan se ye inkeshaf hua ke auliya ke zer e iqtedaar aalam misaal bhi hai, yaane wo ghair marai aalam jo duniya aur akhriat ke darmiyan hai.⁸⁸

Janab Abdul Majeed Sahab *editor Akhbaar Ahle Hadees*, *Sohadra* Shah Ismail aur Muhammad bin Abdul Wahhab رحمہ اللہ ka muwaazna karte hain, mehsoos you'n hota hai ke Janab Abdul Majeed Sahab ne *Mansab e Imamat* aur *Siraat e Mustaqeem* padhi hi nahi hain. Mulaheza farmae'n, Likhte hain:

"*Kya Syed Ahmad Ahle Hadees The?*"

"*Ab yaha'n sawal paeda hota hai ke aaya Syed Ahmad Raae Barailwi aur Shah Ismail Shahdeed Ahle Hadees the. Yaa yu'nhi inko ahle hadees samjha gaya hai. Misal mashoor hai ke darakht apne phal se pehchana jaata hai aur ye saheeh hai ke darakht apne phal se pehchana jaata hai to har shakhs bhi apne aqaaed aur amaal se hi pehchana jaa sakta hai. Is silsila mein Shah Shaheed ki tasnifaat "Tanweer ul A'ainain Fee Isbaat Raful Yadain, Al Ezaah ul Haq as Sareeh, Mansab e Imamat, Siraat e Mustaqeem" dekh lejiye ke ye kya keh rahi hain. Iske baad unke muwae'ez e hasana mein shirk o bidat ki tardeed ka pehlu itna numaya'n hai ke Muhammad bin Abdul Wahhab رحمہ اللہ ki taqreer mein bhi itna numaaya naa hoga".⁸⁹*

Siraat e Mustaqeem mein faut shuda buzurgo'n ki rooho'n se mulaqaat aur lauh e mahfooz se kisi baat ki daryaaft ka tareeqa likha hai, sochiye kya ye baat bhi quran o sunnat se saabit ki jaa sakti hai? Mulaheza farmae'n: "*Asmaano ke halaat ke unkeshaf, mulaqaat e arwaah o malaaeka, bahisht o dozakh*

⁸⁵ P272

⁸⁶ P285

⁸⁷ Siraat e Mustaqeem (Farsi)

⁸⁸ Islam Mein Bidat o Zalaalat Ke Moharrekaat: P255

⁸⁹ Haqqaniyat Maslak e Ahle Hadees: Hissa Awwal P76, Abu Moawiya Abdur Rahman Muneer Rajuwalwi

ki sair, is muqam ke haqaaeq ki ittela, is jagah ke makano'n ki daryaaft aur lauh e mahfooz se kisi amr ke unkeshaf ke liye Yaa Haiyyu Yaa Qaiyyum ka zikr kiya jaata hai".⁹⁰

Isi liye Shaikh Abdul Aziz Nooristani Sahab Mohtamim Jaamea al Athariya, Atharabad, Peshawar ek khat mein likhte hain: "Jabse shariyat e muttaha mein tasawwuf o sulook ko jagah di gai, us waqt se soofiyyat ne bade bade akabireen e ummat ke sharai hush o hawaas muzmahal⁹¹ karke ghair shaori taur par shariyat ke jaadah e mustaqeem se hataa diya. Main marwajja tasawwuf o sulook ko bil-khusoos turq e arba ko jo Pak o Hind aur Afghanistan mein murawwaj hain, shariyat e muttaha ke liye sim e qaatil samajhta hoo'n".

3. Shaitan ne hamesha insan ko tabah karne ke liye AuliyaAllah se mohabbat ka rukh andhi aqeedat ki taraf modne ki koshish ki hai, jaisa ke qaum e nuh mein Wad, Sawa'a, Yaghooth, Yao'ooq aur Nasar auliyaAllah the aur Allah ne unke taqwa ki binaa par unhe'n logo'n ka mehboob bana diya. Lekin shaitan in auliyaAllah ko aadh banakar unse mohabbat mein ghuloo karne waalo'n ko gumrah karne mein kaamyaab ho gaya. Shaitan ke is waar se bachne ke liye Allah Ta'ala ne hamari nazariyati mashq you'n karwaai ke Surah Anam mein jaleel ul qadar ambiya ka zikr kiya. Ibrahim, Ishaq, Yaqoob, Nuh, Sulaiman, Ayyub, Yusuf, Musa, Haroon, Zakariya, Yahya, Isa, Iliyaas, Ismail, Yase'ee, Yunus, aur Lut ؑ ka tazkirah farmaya aur unki taareef ki aur qanoon ki intehai baala-dasti you'n bayan kardi:

Aur Agar Ye Log Bhi Irtekaab e Shrik Kar Baith-Te
To Jo Amaal Ye Karte The, Sab Zaaya Ho Jaate.⁹²

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Isi tarha Muhammad Rasool Allah ﷺ ko wahee farmai:

Yaqeenan Teri Taraf Aur Tujhse Pehle (ke tamaam nabiyo'n) Ki Taraf Wahee Ki Gai Hai Ke Agar Tumne Shirk Kiya To Bila-shubha Tumhara Amal Zaaya Ho Jaaega Aur Yaqeenan Tum Ziyakaaro'n Mein Se Ho Jaaoge.⁹³

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ
عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Sabaai fitna jo Syedna Usman ؓ ki shahadat ka baais bana, isne Ali ؓ ke saath musalmano ki mohabbat ko ghuloo mein badalkar bohot sa jhoot aur badd-aqeedgi islam mein dakhil karne ki koshish ki. Chunache ek dafa Ibne Abbas ؓ se kisi ne chand mas-ale pocohe to aapne Ali ؓ ke faisle mangwaae, in faislo'n ko padhkar Ibne Abbas ؓ farmane lage ke Ali ؓ ne ye faisle nahi kiye. Agar wo aisa karte to bhatak jaate.⁹⁴

Ghaur farmaiye, Ibne Abbas ؓ ne aisa kyou'n kaha, kya ye kaafi naa tha ke wo kehte ke Ali ؓ ne ye faisle nahi kiye... Nahi Nahi! Ibne Abbas (Rz) jo mufassir e quran hain, Nabi e Kareem ؓ ke sohbat yaafta hain, ghaleban unho'n ne aisa is liye kaha ke jo Ali ؓ ki tarha mohabbat karne lag gaya hai, wo sunle ke Ali ؓ bhi Allah ki makhlooq hain. Ba-farz e mohaal agar Ali ؓ bhi Allah ki nafarmani karte to wo bhi gumrah ho jaate, nafarmani unke liye bhi farmabardaari nahi kehelwa sakti.

⁹⁰ Siraat e Mustaqeem: P225

⁹¹ T: P30 (second last line) pdf

⁹² Surah Anam 6: 89

T: Urdu kitab mein ghalati se yaha'n Surah Anam ki ayat # 88 ki jagah ayat # 89 ho gaya. Ayat 88 saheeh hai.

⁹³ Surah Zumar 39: 65

⁹⁴ Muqaddama Saheeh Muslim

Lehaza ham aqeeda e shirk ke hameleen ko ye kehna zaroori samajhte hain ke tum in ulama ki tehriraat ko shirk ki daleel nahi bana sakte. Allah ka qanoon hai ke agar in ulama ne bhi aqeeda e shirk apnaaya aur tauba naa ki to qiyaamat ke din unke amaal bhi unke kaam naa aae'nge.

Ghalat Fehmi: Kya Ahle Tauheed Allah Ke Rasool ﷺ Ko Aam Aadmi Ke Baraabar Kehte Hain?

Ghazab khuda ka ke, ek aadmi aur Allah ke Nabi ﷺ ko ek muqam par laa-khada karna kis qadar sitam zarfi hai. Agar main kisi ki madad nahi kar sakta, agar main kisi ki haajat rawaai nahi kar sakta, to kya ye laazim hai ke koi doosra bhi isi tarha ka hoga? Hargiz nahi, Allah Ta'ala ne apne bando'n ko bade muqamaat ataa farmae hain.⁹⁵

Izaala (Jawab):

Ye iftra hai, ke ahle tauheed aam aadmi aur Allah Ke Rasool ﷺ ko ek muqam par laa khada karte hain. Rasool Allah ﷺ ko Allah ne duniya mein, maidan e hashar mein aur roz e qiyaamat jo muqam diya, wo Allah ki saari makhlooq mein se sirf aap hi ka hissa hai.

Aur Hamne Aapka Zikr Buland Kiya.⁹⁶

وَرَفَعْنَا لَكَ ذِكْرَكَ

Allah ne duniya mein Aap ﷺ ka zikr buland kiya. Qiyaamat tak ke liye Aap ﷺ ko Rasool banakar Aap ﷺ ka zikr buland kiya. Maidan e Hashar mein tamaam Ambiya ﷺ shafaa-at karne se inkaar kar de'nge. Sirf Aap ﷺ ko ye saadat naseeb hogi, ke aap sajda mein gir jaae'nge. Allah farmaega, Muhammad ﷺ apna sar uthaao, maango diya jaaega, kaho suna jaaega. Shafaa-at karo shafaa-at qubool ki jaaegi. Aapka zikr hashar ke maidan mein bhi buland hoga. Aap hauz e kausar par apne ummatiyo'n ko paani pilaae'nge. Jannat ka darwaza sabse pehle Aap ﷺ khulwaae'nge. Aapke ummati ahle Jannat ka nisf ho'nge, gharz har jagah aapka naam buland hoga.

Aap Imam ul Ambiya hain, qiyaamat ke din Allah ki hamd ka jhanda Aap ﷺ ke hath mein hoga. Adam ﷺ aur Adam ﷺ ki saari aulaad aapke jhande ke neeche hogi. Magar iska ye matlab nahi ke Aap ﷺ ki sifaat mein shareek hain. Duniya se tashreef le jaane ke baad logo'n ko aulaad dena, muqaddamaat se baree karna, bimaari se sehat dena aur deegar masaaeb mein haajat rawaai aapki zimmedaari nahi hai. Jo shakhs أَغْنَىٰ يَا رَسُولَ اللَّهِ kehta hai wo samajhta hai ke aapko kaaenaat mein tasarruf (haalat ko badalne) ka ikhteyar hai aur Allah Ta'ala bhi aapki raza ka paaband hai. Kya isne is ayat par ghaur nahi kiya.

Ye Tumhare Aagey Qasme'n Khaate Hain Ke Tum Unse Raazi Ho Jaao, Agar Tum Unse Raazi Ho Bhi Jaao To Beshak Allah Ko Faasiq Logo'n Se Raazi Naa Hoga.⁹⁷

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ
عَنِ الْقَوْمِ الْفَاسِقِينَ

Aur ye bhi farmaya:

Aye nabi! Tum Unki Moafi Chaaho Yaa Naa Chaaho, Agar Tum 70 Baar Bhi Unke Liye Moafi Ki Dua Karoge Allah Unhe'n Hargiz Nahi Bakhshenga.⁹⁸

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ
يَغْفِرَ اللَّهُ لَهُمْ

⁹⁵ Dr. Usmani Ka Ilmi Mohaseba: P40

⁹⁶ Surah Sharah 94: 4

⁹⁷ Surah Tauba 9: 96

⁹⁸ Surah Tauba 9: 80

Jab Rasool Allah ﷺ ki dua aur darkhwast tak ka Allah Ta'ala ki bargaah mein ye haal ho, to phir aur kaun hai jisse ham madad talab karte hue ye aqeeda rakhe'n ke Allah Ta'ala inka kehna taal nahi sakta.

Agar Ambiya ﷺ aur Auliya Allah ki arwaah se madad talab karna jaaez hota to quran e majeed mein koi ek ayat to iske jawaaz mein naazil hoti. Quran e Majeed mein Ambiya ﷺ ki duaen maujood hain. Kisi Nabi ne guzre hue Nabi yaa Rasool ko museebat ke waqt nahi pukaara, balke Allah hi ko pukaara kyou'nke Allah ne aisa karne ka hukum diya hai:

Pas Allah Ko Pukaaro Uske Liye Deen Ko Khaalis
Karke, Chaahe Kuffar Buraa Kyou'n Naa
Maane'n.⁹⁹

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Jibraeel ﷺ ne Mariyam ﷺ se kaha:

Main Allah Ka Bheja Hua Qaasid Hoo'n, Tumjhe Ek
Pakeeza Ladka Dene Aaya Hoo'n.¹⁰⁰

إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

Ghalat Fehmi: Jab Jibraeel ﷺ beta dete hain to Allah Ke Nabi ﷺ beta kyou'n nahi de sakte?

Izaala (Jawab):

Is ayat mein Isa Ibne Mariyam ﷺ ka baghair baap ke paeda hone ka zikr hai. Ye moa'ajjaza hai. Poori insani tareekh ka faqat ek hi waaqea hai. Is moa'ajjaza ko qanoon banakar ye kehna ke Jibraeel ﷺ beta dete hain, sakht gumrahi hai. Kya aaj koi ka'nwaari ladki ye keh sakti hai ke Aye Jibraeel ﷺ mujhe beta de.

Sab jaante hain ke malik ul maut rooh qabz karte hain, kya aimma ahle sunnat ne malik ul maut ko pukaarne ki taaleem di, ke aye malik ul maut maine marne waale se chand ahem baate'n karni hain, yaa is marne waale ke zimme bohot se muamilaat hain, isko zara mohlat de. Taa-ke apne kaam ko poora kar sakey.

Isi tarha Lailatul Qadar mein Rooh ul Ameen aur Farishte rehmate'n aur barkate'n lekar naazil hote hain, kya kisi ne inko pukaara ke thodi se rehmat aur barkat hame'n de ja. Koi in farishto'n ko nahi pukaarta, kyou'nke sab jaante hain ke ye Allah Ta'ala ke hukum se naazil hote hain aur wohi karte hain, jiska unhe'n hukum diya gaya hai.

Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Jibraeel ﷺ se farmaya: *"Tum hamare paas jaise aaya karte ho, isse ziyaada dafa kyou'n nahi aate to Allah Ta'ala ne ye aay naazil farmai:"*

Aur Ham Baghair Tere Rabb Ke Hukum Ke Utar
Nahi Sakte.¹⁰¹

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ

Bataaiye! Jo makhlooq apni marzi se Rasool Allah ﷺ ke paas tak nahi aasakti wo kisi ko beta kaise de sakti hai? Wo to Allah ke hukum se kisi ko beta hone ki basharat de sakti hai.

Ghalat Fehmi:

⁹⁹ Surah Momin 40: 14

¹⁰⁰ Surah Mariyam 19: 19

¹⁰¹ Surah Mariyam 19: 64

Rasool Allah ﷺ ne Syedna Rabia bin Ka'ab Aslami ربيع بن كعب الأسلمي se farmaya: “Kuch maang”. Unho'n ne arz kiya: “Jannat mein aapka saath chahta hoo'n”. Aap ﷺ ne farmaya: “Kuch aur”. Unho'n ne kaha: “Pas sirf yehi”.¹⁰²

Maloom hua ke saara maamla huzoor hi ke hath e karimaana mein hai, jo chaahe'n jisko chaahe'n apne Rabb ke hukum se de de'n.

Izaala:

Hadees e Mubaaraka ke aakhri hissa par ghaur keejiye.

Aap ﷺ ne farmaya:

Pas tum kasrat e nawaafil se apne maqsad ke husool ke liye meri madad karo.¹⁰³

فاعني على نفسك بكثرة السجود.

Agar Jannat Aap ﷺ ke ikhteyar mein hoti to Aap ﷺ Syedna Rabia ربيع ko kasrat se nawaafil padhne ka hukum kyou'n dete?

Maloom hua maamla wohi hai, jo Saubaan ربيع ne Rasool Allah ﷺ se kaha tha:

Mujhe aisa amal bataaiye jiske karne se Allah Ta'ala mujhe Jannat mein dakhil karde.

أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يَدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ.

Aap ﷺ ne farmaya:

Tum ba-kasrat sajde karo.¹⁰⁴

عليك بكثرة السجود لله

Syedna Rabia ربيع ka maqsad waazeh hai ke mujhe aisa amal bataiye jiske karne se jannat mein Aap ﷺ ka saath naseeb ho jaae, yaa mere liye dua farmaiye ke main jannat mein aapke saath rahoo'n. Agar Jannat aapke ikhteyar mein hoti to Aap ﷺ farmate jaa maine tujhe jannat dedi. Aap ﷺ ne kyou'n farmaya ke kasrat e nawaafil se meri madad karo.

Ghalat Fehmi: Mushrikeen e Makkah Ka Aqeeda:

Mushrikeen ka aqeeda tha ke Allah ne unke ma'aboodo'n ko paeda karne ke baad inko uloohiyat dedi. Ab Allah Ta'ala koi kaam naa kare aur ye chaahe'n to ye kar sakte hain.¹⁰⁵

Izaala (Jawab):

Mushrikeen e Makka, Allah Ta'ala ko *Ilaah e Haqeeqi* maante the aur samajhte the ke asal ikhteyaraat Allah ke paas hain, farmaya:

Keh Deejiye, Kiske Hath Mein Har Cheez Ki Baadshahat Hai Aur Wo Panah Deta Hai Aur Uske Khilaf Koi Panah Nahi De Sakta. Bataao Agar Tum Jaante Ho, Wo Zaroor Kahe'nge Ke Ye Shah Allah Hi Ki Hai.¹⁰⁶

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ

¹⁰² Muslim

¹⁰³ Muslim: H489

¹⁰⁴ Muslim: H488

¹⁰⁵ Tauheed Aur Shirk by Saeed Kazmi: P7

¹⁰⁶ Surah Mominoon 23: 88-89

Maloom hua ke mushrikeen e Makkah bhi apne ma'aboodo'n ki taaqat ko ataa samajhte the aur wo apne ma'aboodo'n ko Allah ki bargaah mein apna sifaarshi samajhte the.

Aur Kehte Hain Ke Ye Allah Ke Paas Hamare
Sifaarshi Hain.¹⁰⁷

وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

Aur Ham Unki Ibaadat Sirf Is Liye Karte Hain Ke
Wo Hame'n Allah Ke Qareeb Kar De'n.¹⁰⁸

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Yehi wajah hai ke mushrikeen e Makkah sakht museebat mein sirf Allah hi ko pukaarte the.

Keh Deejiye Ke Wo Kaun Hai Jo Tumhe'n Jungle
Aur Dariya Ki Aafato'n Se Najaat Deta Hai, Jab
Tum Gid-gidaa Kar Aur Aahisata Aahista Pukarte
Ho Ke Agar Wo Hame'n Usse Najaat Dede To Ham
Zaroor Shukar Guzaar Ban Jaa'e nge. Tum Kedo Ke
Wo Tumhe'n Usse Aur Har Be-chaeni Se Najaat
Deta Hai, Phir Tum Uske Shareek Thehraate Ho.¹⁰⁹

قُلْ مَنْ يُجِيبُكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ
أَنْجَاكُمْ مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ قُلِ اللَّهُ يُجِيبُكُمْ مِنْهَا وَمِنْ
كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

Baitullah ka tawaaf karte hue mushrikeen kaha karte the:

Main haazir hoo'n aye Allah! Main haazir hoo'n.
Tera koi shareek nahi, magar aisa shareek jo tera
hai. Tu is shareek ka aur jo iske ikhteyar mein hai
iska bhi maalik hai.

لَيْكَ اللَّهُمَّ لَيْكَ، لَيْكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكَاهُ هُوَ لَكَ تَمْلِكُهُ وَمَا
مَلِكٌ.

In ayaat se mushrikeen e Makkah ke nazariyaat waazeh hain ke wo asal qudrat aur taaqat Allah hi ki
maante the, sakht museebat mein isi ko pukaarte the aur samajhte the ke Allah ke muqable mein koi
panah nahi de sakta. Apne ma'aboodo'n ko sirf sifaarshi jaante the. Aur aaj ke kalima-go bhi Ambiya
o AuliyaAllah ke baare mein yehi nazariyaat rakhte hain.

Ghalat Fehmi: Rasool Allah ﷺ Ki Shafaa-at:

Allah Ta'ala farmata hai:

Jab Wo Apni Jaano'n Par Zulm Kare'n, Aye
Mehboob Tumhare Huzoor Haazir Ho'n Aur Phir
Allah Se Moafi Chahe'n Aur Rasool ﷺ Unki Shafaa-
t Farmae To Zaroor Allah To Bohot Tauba Qubool
Karne Waala Maherbaan Paa'e nge.¹¹⁰

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

Maloom hua ke har qism ka mujrim hamesha aapki qabar ke paas haazir hokar shafaa-at talab kare.

Izaala (Jawab):

جَاءُوكَ se aapke paas aana muraad hai, qabar e nabawi muraad nahi hai. Dekhiye mundarja zail aayat
mein جَاءُوكَ aaya hai.

¹⁰⁷ Surah Yunus 10: 18

¹⁰⁸ Surah Zumar 39: 3

¹⁰⁹ Surah Anam 6: 63-64

¹¹⁰ Surah Nisa 4: 64

Aur Jab Ye Log Aapke Paas Aate Hain To Aapko Un Lafzo'n Mein Salam Karte Hain Jin Lafzo'n Mein Allah Ta'ala Ne Nahi Kaha.¹¹¹

إِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

Imam Ibne Kaseer is ayat ki tafseer mein likhte hain ke yahoodiyo'n ki ek badd-tareen khaslat ye thi ke salam ke alfaaz ko badal dete the. Ek yahoodi ne Rasool Allah ﷺ ko يا ابوالقاسم *saam a'alaika yaa abul qasim* kaha. *Saam* ke ma'ane maut ke hain. Ayesha رضي الله عنها se naa raha gaya aur kehen lagee'n عليكم السلام *wa'alaikum as saam*. Aap ﷺ ne farmaya: *Aye Ayesha رضي الله عنها Allah Ta'ala bure alfaaz aur sakht kalaami ko naapasand farmata hai*. Ayesha رضي الله عنها ne arz ki: *Yaa Rasool Allah ﷺ Aapne nahi suna, unho'n ne aapko salam nahi kaha, balke saam kaha hai*. Aap ﷺ ne farmaya: *Tumne nahi suna, maine kaha wa'alaikum*.¹¹²

Maloom hua dono ayaat mein muraad Aap ﷺ ki zindagi hai. Ye aayat qabar e Nabawi ﷺ par aakar maangne ki daleel nahi ban sakti.

Ye bhi irshad farmaya:

Aur Jab Un (munafiqeen) Se Kaha Jaee Ke Aao Rasool Allah ﷺ Tumhare Liye Maghfirat Maange'n To Ye (nafee mein) Sar Hilaa Dete Hain Aur Tum Unko Dekho Ke Takabbur Karte Hue Mu'n Pher Lete Hain.¹¹³

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

Ayat se bilkul waazeh hai ke ye Aap ﷺ ki hayat e mubaaraka ka waaqea hai, ke Aap ﷺ ki dua e maghfirat gunaho'n ki moaafi ka baais thi aur jin khush-naseebo'n ne aapki khidmat mein aakar apne gunaho'n se tauba ki wo *raziallhu a'anhum wa razu a'anh* ka inaaam paa gae.

Aap ﷺ ki wafaat ke baad Sahaba Ikraam رضي الله عنهم, Taabaeen aur Mohaddiseen e Ikram رضي الله عنهم mein se kisi ek ne bhi Aap ﷺ ki qabar par aakar Aap ﷺ se sifarish ki darkhwast nahi ki. Balke unho'n ne baraah e raast Allah Ta'ala hi se dua ki. Faut-shuda buzurgo'n ki qabro'n par jaakar unse dua'e'n karwaane ka suboot ahadees e saheeha, Sahaba Ikraam رضي الله عنهم, Taabaeen aur Mohaddiseen رضي الله عنهم se nahi milta.

Ghalat Fehmi: Sabar Aur Namaz Se Madad Talab Karna:

Allah Ta'ala farmata hai:

Madad Talab Karo, Sabar Aur Namaz Ke Saath.¹¹⁴

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

Is ayat mein musalmano ko hukum diya gaya ke namaz aur sabar se madad haasil karo. Namaz aur sabar bhi to ghairullah hain.¹¹⁵

Izaala (Jawab):

Kabhi kisi ne suna ke koi shakhs sabar yaa namaz ko pukaar raha ho. Aye Sabar, Aye Namaz meri madad karo. Aisa kehne waala ahmaq hai. Is ayat ka seedha aur saaf mafhoom hai ke sabar ikhteyar karo aur namaz padho. Allah Ta'ala par apni rahmat nazil farmaega. Jisse mushkilaat door ho'nge, goya ke sabar

¹¹¹ Surah Mujadalah 58: 8

¹¹² Saheeh Bukhari: H6256; Saheeh Muslim: H2165

¹¹³ Surah Munafiqoon 63: 5

¹¹⁴ Surah Baqara 2: 45

¹¹⁵ Jaa al Haq: 194

aur namaz nek amaal mein se hain, jo Allah Ta'ala ki khushnoodi ka intehai mausir zariya aur waseela hain.

Ghalat Fehmi: Kya Allah Ke Nabi ﷺ Har Nemat Baat-te Hain?

Mere aaqa ne farmaya:

Aur Allah Ta'ala deta hai, main baa'nt-ta hoo'n.

وَاللَّهُ مُعْطِي وَآنَا قَاسِمٌ

Iski ataa bhi aam hai, meri taqseem bhi aam hai. Wo duniya bhi deta hai main duniya bhi baa'nt-ta hoo'n, wo deen bhi deta hai, main deen bhi taqseem karta hoo'n. Ilm, Aulaad, Imaan gharz ye ke deen o duniya ki har nemat wo deta hai aur main baa'nt-ta hoo'n.¹¹⁶

Izaala (Jawab):

Hadees ki ibtedaai ibaat kyou'n hazaf ki jaati hai hadees ye hai:

Jiske saath Allah Ta'ala bhalai ka iraada karta hai isko deen ki samajh ataa farmata hai aur main to baa'ntne waala hoo'n aur Allah dene waala hai.¹¹⁷

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ مُعْطِي.

Hadees ke alfaaz aur ibaat ka siyaaq o sabaq bataa raha hai ke yaha'n ataa se maal o daulat muraad nahi, balke tafaqqoh fid deen muraad hai. Wo faham muraad hai, jo kitab o sunnat ke moaafi o mafhoom ki taraf rehnumaai karta hai aur aaj wo ahadees ki kutub mein mehfooz hai, koi shakhs bhi Nabi e Rahmat ﷺ ki talimaat se be-niyaaz hokar deen mein samajh bojh haasil karne ka tasawwur bhi nahi kar sakta hai. Allah Ta'ala ne farmaya:

Agar Aap Zameen Ke Tamaam Khazane Bhi Kharch Kar Dete To Bhi Unke Dilo'n Mein Ulfat Naa Daal Sakte The. Unke Dilo'n Ko Bhi Allah Hi Ne Joda Hai.¹¹⁸

لَوْ أَنْفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ

Qurah e Hakeem ki in mohkam ayaat ke baad kya daleel hai ke ham Rasool Allah ﷺ ko kaaenaat mein mutsarif (halaat badalne waala) samjhe'n. Manna padega ke qudrat o ikhteyaraat Allah hi ke saath mein hain. Aus o Khazraj ki dareena adaawato'n ka khaatma yaane dilo'n mein mohabbat aur ulfat daalan Nabi ﷺ ke ikhteyar mein naa tha.

Phir ye hadees Quran ki is ayat hi ke mafhoom mein hai, jisme Allah Ta'ala farmata hai:

Pas Jisko Allah Chahta Hai Ke Hidayat Kare To Uske Seeney Ko Islam Ke Liye Khol Deta Hai Aur Jisko Gumrah Karna Chaahe Uske Seeney Mein Ghutan Paeda Kar Deta Hai, Goya Ke Wo Mushkil Se Asmaan Par Chadh Raha Ho.¹¹⁹

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ

¹¹⁶ Khutbaat e Kaazmi: P92

¹¹⁷ Tabraani

¹¹⁸ Surah Anfaal 8: 63

¹¹⁹ Surah Anam 6: 125

Ghalat Fehmi: Kya Allah Ke Nabi Ko Tamaam Khazano Ki Chaabiya'n Milee'n?

Mere aaqa ne farmaya:

Allah Ta'ala ne zameen ke tamaam khazano'n ki chabiya'n mujhe ataa farma de'n.¹²⁰

اعطيت مفا تيح خزائن الارض.

Kunjee ke ma'ane ikhteyar ke hain, Allah Ta'ala ne tamaam ikhteyaraat apne habeeb ko ataa farmadiye huzoor ﷺ jisko jo chaahe'n ataa farma'n aur jisko chaahe'n naa de'n.

Izaala (Jawab):

Allah Ta'ala farmata hai:

Aye Nabi ﷺ Tum Kehdo Ke Main Nahi Kehta Mere Paas Allah Ke Khazane Hain.¹²¹

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ

Ayat mein Allah ke diye gae khazano'n ki nafee hai, jisse zaati aur ataa ki taaweel ki gunajesh bhi nahi rehti. Ye namumkin hai ke Quran jiski nafee kare, hadees mein iska suboot ho.

Is hadees se murad futuhaar e misr o sham waghaira hain aur khazano'n se muraad maal o daulat hai, jaisa ke hadees ke aakhri tukde mein aaya hai ke Abu Huraira رضي الله عنه ne farmaya:

Aur Rasool Allah ﷺ chale gae hain aur tum unhe'n (yaane khazano ko) ekattha kar rahe ho.¹²²

وَقَدْ ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ.

Aur is mafhoom ko waazeh taur par Surah Yusuf mein dekha jaa sakta hai, jab Allah ke Nabi Yusuf عليه السلام:

(yusuf) Ne Kaha, Aap Mujhe Mulk Ke Khazano Par Muqarrar Kar Deejiye.¹²³

اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ

Kehte hain to kaun se khazane hain jo Yusuf عليه السلام baadshah e misr se maang rahe hain, yaha'n ibhaam ki koi gunjaesh nahi hai.

¹²⁰ Bukhari o Muslim

¹²¹ Surah Anam 6: 50

¹²² Saheeh Bukhari: Kitab ul Jihad: H6977

¹²³ Surah Yusuf 12: 55

T: Tarjuma Ahsan ul Bayan se liya gaya hai.

Ghalat Fehmi: Farishte Aur Rijaal ul Ghaib Se Madad Maangna:

Hasn e Haseen mein hai ke jab madad lena chaho to kehdo, يا عباد الله أعينوني *Aye Allah ke bando meri madad karo.*

Mulla Ali Qaari likhte hain ke Ibadullah se muraad farishte yaa musalman yaa jin yaa rijaal ul ghaib yaane abdaal hain. Ye hadees hasan hai, musafiro'n ko is hadees ki sakht zaroorat hai aur ye amal mujrab hai.¹²⁴

Izaala (Jawab):

1. Ye hadees saheeh nahi, kyou'nke isme Uthba bin Ghazwaan *majhool* raawi hai.
2. Ek raawi Ibne Hisaan ko mohaddiseen ne *munkir ul hadees* kaha hai. Lehaza ye sanad *zaeef o mardood* hai. Isse istedlal jaaez nahi.

Ghalat Fehmi: Rahmatullil A'alameen Ka Matlab:

Allah Ta'ala ne aapke baare mein farmaya:

Aur Hamne Aapko Tamaam Alameen Ke Liye Rahmat Hi Bheja Hai.¹²⁵

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Phir aapko masaaeb mein kyou'n naa pukaara jaae.

Izaala (Jawab):

Abu Jafar Muhammad bin Jareer Tabari رحمه الله iski tafseer you'n bayan karte hain:

Aur in dono baato'n mein se (ke Muhammad ﷺ sirf momineen ke liye rahmat hain, yaa kafir o momin sabke liye) ziyaada saheeh baat wo hai, jo Ibne Abbas رضي الله عنه se riwayat ki gai. Ke Allah Ta'ala ne apne Nabi Muhammad ﷺ ko saare jahan ke liye rahmat banakar mab-oos farmaya. Yaane momineen ke liye bhi aur kuffar ke liye bhi. Pas momineen ke liye rahmat ye hai ke unhe'n aapke zariye hidayat naseeb hui aur wo imaan ke haamil bane aur jo deen Muhammad Rasool Allah ﷺ lekar aae is par amal kiya, is tarha Allah ne unhe'n Jannat mein dakhil kiya aur kuffar ke liye rahmat ye hain ke Muhammad Rasool Allah ﷺ ki wajah se in par Allah ka azaab achaanak nahi aaega, jo pehli qaumo'n par rasoolo'n ki takzeeb ke nateeje mein naa-gehaani taur par naazil kiya jaata tha.¹²⁶

وَأَوَّلَى الْقَوْلِينَ فِي ذَلِكَ بِالصَّوَابِ الْقَوْلَ الَّذِي رَوَى عَنْ ابْنِ عَبَّاسٍ
وَهُوَ أَنَّ اللَّهَ أَرْسَلَ نَبِيَّهٖ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحْمَةً لِّجَمِيعِ
الْعَالَمِ مُؤْمِنِهِمْ وَكَافِرِهِمْ فَأَمَّا مُؤْمِنٌ فَإِنَّ اللَّهَ هَدَاهُ بِهِ وَادْخَلَهُ
بِالْإِيمَانِ فِيهِ وَالْعَمَلَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ الْجَنَّةَ وَأَمَّا كَافِرٌ هُمْ فَانَّهُ
دَفَعَ بِهِ عَنْهُ عَاجِلَ الْبَلَاءِ الَّذِي كَانَ يَنْزِلُ بِالْأَمَمِ الْمَكْذِبَةِ رَسُلَهَا
مِنْ قَبْلِ.

Rahmatulil A'alameen ka ye mafhoom quran mein hai, naa Nabi e Akram ﷺ ne Sahaba Ikraam رضي الله عنهم ko sikhaaya aur Sahaba Ikraam رضي الله عنهم aur Aamma e Ahle Sunant ne is par amal kiya ke aapko mushkil-kusha jaankar يا رسول الله ke naare lagaae jaae'n.

¹²⁴ Jaa al Haq: P198

¹²⁵ Surah Ambiya 21: 107

T: Tarjuma Ahsan ul Bayan se liya gaya hai.

¹²⁶ Jaame ul Bayan Fee Tafseer al Quran: P83 (Darul Ma'arefa lit Tabaa-at wa Nashar, Beirut, Lebanon edition)

Ghalat Fehmi: Tahat ul Asbaab Madad Ka Jawaaz:

1. Madad maangne ka khud Allah Ta'ala ne hukum diya:

Aur Neki Aur Taqwa Par Ek Doosre Ki Madad
Karo.¹²⁷

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

Kya Allah Ta'ala apne bando'n ko najaaez kaam ki taaleem de raha hai.

2. Allah Ta'ala ne Ambiya ﷺ ko madad karne ka hukum diya:

Tum Zaroor Us Par Imaan Laana Aur Zaroor biz
Zaroor Uski Madad Karna.¹²⁸

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

Kya Allah Ta'ala ne Ambiya ﷺ ko madad ka hukum de kar shirk ki taaleem di.

3. Isa ﷺ ghairullah se madad talab karte hain:

Farmaya Kaun Allah Ke Liye Mera Madadgaar
Hai.¹²⁹

قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ

Kya Isa ﷺ par shirk ka fatwa jaari hoga?

Izaala (Jawab):

Dua o pukaar aur imadad jo maa-tahat al asbaab ho, wo bil-ittefaq durust hai. Oopar ki tamaam ayaat mein tahat al asbaab imadaad ka zikr hai. Makhluqaat ka apni fitri quwwat o ikhteyar ke daaere mein rehkar ek doosre se madad lena shirk o tauheed ki bahes se kharij hai. Masalan Pakistan mein baithe ek shakhs ke paas telephone ka zariya maujood hai, to isse madad chahna ke Makkah mein mere bete se falaa'n number par maloom kardo ke kal wo kis waqt Pakistan aaraha hai, hargiz hargiz shirk nahi hai.

Kyou'nke sabab (zariya) maujood hai. Momineen apni hajaat o zaruriyaat ko poora karne ke liye aapas mein tahat al asbaab (Allah ke diye hue ikhteyaraat ke tahat) ek doosre ki madad karte hain. Mushrikeen e Makkah ko mushrik is liye kaha gaya hai ke wo Ambiya o Auliya, Malaaeka aur Jinnat ko in muamilaat mein pukaarte hain, jin mein Allah Ta'ala ne inko ikhteyar nahi diya. Allah Ta'ala ne makhluqaat mein se kisi ko zinda karne aur maarne ka ikhteyar nahi diya. Bimri se shifa dena aur rizq ataa karna Allah hi ke ikhteyar mein hai.

Koi kisi ki naa to taqdeer badal sakta hai, naa hi kisi ke dil ko badal kar isme mohabbat yaa nafrat ke jazbaat paeda kar sakta hai. Is tarha fatah o shikast, zillat o izzat, itmenan aur be-itmenaani paeda karne ke ikhteyaraat makhlooq mein se kisi ke paas nahi. Isi tarha kal kya hoga. Barish kab hogi, kisi ko maut kab aaegi, maa ke pet mein kya hai? Ye sab siwaae Allah A'alim ul Ghaib ke koi nahi jaata. In uloom, qudrato'n aur sifaat ko ma-fauq al asbaab kaha jaata hai.

Lehaza ma-fauq al asbaab mein Allah ke siwa kisi ko imdad ke liye pukarna shirk hai aur yehi mas-ala yaha'n zer e bahes hai. Buzurgo'n se unki zindagi mein dua karwane waala muwahhid hai, ba-sharteke unki dua ko sabab aur zariya samjhe aur mushkil-kusha aur haajat-rawa sirf aur sirf Allah ko jaane. Aur

¹²⁷ Surah Maeda 5: 2

¹²⁸ Surah Aale Imran 3: 81

¹²⁹ Surah Aale Imran 3: 52

in buzurgo'n ke faut hone ke baad jab unke paas asbaab nahi rahe. Ab inko har jagah se sunne waala aur mushkil door karne waala samajh kar pukarna shirk hai.

Yehi wajah hai ke Naabina Sahabi, Rasool Allah ﷺ ki khidmat mein haazir hokar Aap ﷺ se dua karwate hain.¹³⁰

Magar ye sirf aapki zindagi mein tha. Aap ﷺ ki wafaat ke baad daur e Umar mein qahat padaa to Umar ﷺ ne Rasool Allah ﷺ ke chacha se dua karwaai aur khud bhi Allah se arz kiya ham Nabi e Akram ﷺ ko waseela banaate the, tu barish barsaata tha. Ab ham apne Nabi ﷺ ke chacha ko waseela banate hain, aye Allah barish bhej.¹³¹

Agar Rasool Allah ﷺ ki wafaat ke baad unse madad maangna jaez hota to Sahaba Ikraam ﷺ qabar e nabawi par haazir hokar aapse madad maangte.

Tahat ul Asbaab aur Fauq ul Asbaab ka farq samajhne waalo'n ke liye is ayat e mubaaraka mein waazeh daleel maujood hai:

(mushriko) Jin ko Tum Allah Ke Siwa Pukarte Ho, Wo Tumhari Tarha Ke Bande Hain. Accha Tum Unko Pukaro Agar Tum Sacche Ho To Chahiye Ke Wo Tumko Jawab Bhi De'n. Kya Unke Pao'n Hain, Jin se Chale'n Yaa Hath Hain, Jin se Pakade'n Yaa Aankhe'n Hain, Jin se Dekhe'n Yaa Kaan Hain Jin se Sune'n.¹³²

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أُمَمٍ مُّثَلُّكُمْ ۖ فَادْعُوهُمْ
فَلَيْسَتْ جِئُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۚ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۚ أَمْ
لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا ۚ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۚ أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا

¹³⁰ Tirmizi: H3528

¹³¹ Saheeh Bukhari: H1010

¹³² Surah Araaf 7: 194-195

Ghalat Fehmi: Zaeef Riwayat 1:

Pyare Aaqā ﷺ ki baabat quran e hakeem mein irshad e Baari Ta'ala hai:

Ye Sab Kuch Uska Badla Tha Ke Allah Aur Rasool
ﷺ Ne Unhe'n Apne Fazal Se Ghani Kar Diya.¹³³

وَمَا نَقْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

Ayat e kareema saaf saaf elaan kar rahi hai ke Allah Ta'ala aur Mustafa Kareem ﷺ ki ataa dono ek hain.¹³⁴

Izaala (Jawab):

Ayat ka saaf, seedha aur waqeaat ke mutabiq mafhoom ye hai ke Rasool Allah ﷺ ki dua ki barkat se aur maal e ghanimat ke husool se momineen ke saath saath munafeqeen ki bhi maali haalat durust ho gai. Isse ye kaha'n saabit hota hai ke qiyaamat tak ke liye asoodgi, faraaghat aur maal o daulat Allah Ke Rasool ﷺ ataa farmate hain.

Ye log naa sirf *Tauheed* ke maamle mein raah e raast se bhatki hue hain, balke ayaat o ahadees se aise nukte nikaalte hain jin se a'abd aur ma'abood ke ma-bain farq mushtaba ho jaae.

Jab is ayat ka kisi sahabi, imam yaa mufassir ne ye mafhoon nahi liya ke ghurbaat ki haalat mein apne gharo'n mein baithkar pukaar lagaai jaae ke *Yaa Rasool Allah ﷺ hamari mohtaaji door farmakar hame'n ghani kar deejiye*. Phir is ayat se *Yaa Ali Madad* par daleel lene ka kya jawaz hai?

Ghalat Fehmi: Zaeef Riwayat 2:

Imam Abu Bakar Ibne Abi Shaiba apni kitab Musannaf aur Imam Bayhaqi apni tasneef *Dalaael un Nabuwwah* mein sanad e saheeh ke saath Maalik ad Daar se riwayat karte hain ke, ek martaba Umar bin Khattab ؓ ek zamaana e mubaaraka mein qahat pada. Ek shakhs ne Rasool Allah ﷺ ke mazaar e paak par aakar arz ki, *Yaa Rasool Allah ﷺ apni umamt ke liye Allah Ta'ala se dua talab keejiye, kyou'nke wo halak hue jaate hain*. Rasool Allah ﷺ unke khuwab mein tashreef laae aur farmaya ke Umar ؓ ke paas jaakar isey hamara salam kehna aur kehna ke logo'n ko khabar dedo ke anqareeb unhe'n siraab kiya jaaega.

Izaala (Jawab):

Is *Asar* par a'asr e haazir ke mohaddis e kabeer Ash Shaikh Nasiruddin Albani ؒ ne apni kitab *At Tawassul A'anwaa-ah wa Ahkaamah* mein P117 mein sair haasil guftagu ki hai. Jisme aapne is waaqea ko zaeef qaraar diya hai. Iski do (2) wujuhaat bayan ki hain:

1. Is waaqea ke asal raawi Maalik ad Daar hain, unke halaat, inka siqa aur aadil hona maloom nahi. Wo adaalat o zabt ke etebaar se ghair maroof hain aur kisi bhi riwayat ke saheeh hone ke liye raawi ka maroof hona buniyadi shart hai.
2. Maalik ad Daar kehte hain ke ek shakhs aaya, unho'n ne us shakhs ka naam nahi liya. Lehaza wo bhi majhool hai. Saif ki riwayat mein iska naam Bilal bataaya gaya hai. Magar is riwayat ki koi haisiyat nahi. Kyou'nke Saif ibne Umar at Tameemi ke zoaf par mohaddiseen e ikram muttafiqa hain. Balke Ibne Hibban kehte hain ke ye hadeese'n ghadha karta tha.

¹³³ Surah Tauba 9: 74

¹³⁴ Ilmi Mohaseba: P45

Ghalat Fehmi: Zaeef Riwayat 3:

Tabrani mein hai, ek shakhs Usman bin Haneef ke paas aaya aur kaha ke Usman bin Affan ؓ kahilfatul muslimheen meri baat nahi sunte to Usman bin Haneef ne unhe'n ek dua sikhaai, jisme hai ke *Aye Muhammad ؐ main aapke zariye Allah ki taraf mutawajje hota hoo'n*.

Izaala (Jawab):

Usman bin Haneef ka qissa saheeh isnaad se kutub e ahadees mein maujood hai ke unhe'n Nabi e Rahmat ؐ ne do (2) rakat padhkar dua karne ka hukum diya. Khud Rasool Allah ؐ ne bhi unke liye dua ki, Aap ؐ ki zindagi mein Sahaba Ikraam ؓ aapki dua ke zariye apni takaleef door karwaya karte the. Lekin wafaat un Nabi ؐ ke baad kisi sahabi, taabai, yaa imam ne aapko nahi pukaara ke aap unki mushkilaat hal karwaae'n. Usman bin Haneef ke is qisse mein Tabrani ke izaafi qisse ko a'asr e haazir ke mohaddis e kabeer Ash Shaikh Nasiruddin Albani ؒ ne *qissa zaefa munkirah* qaraar diya hai.

Unke kalaam ka khulaasa ye hai ke:

1. Is qissa ki riwayat mein Shoaib bin Saeed al Makki raawi hain. Ye siwa raawi hain, magar hifz mein zaeef hain. Jab wo Yunus se riwayat karte hain to wo qaabil e qubool hain, kyou'nke Yunus bin Yazeed ki kitab unke paas thi aur unse inka beta riwayat kare to is riwayat ko Imam Bukhari bhi apni saheeh mein laae hain. Jaisa ke *At Taqreeb* mein Haafiz Ibne Hajar farmate hain: Yunus ke alaawa kisi se unki koi riwayat Imam Bukhari apni *Saheeh* mein nahi laae aur naa hi wo Ibne Wahab se unki koi riwayat laae hain. Yehi baat Ibne A'adee se Imam Ibne Haatim *Al Jirah wa Ta'adeel* mein P359 par bayan karte hain. Lehaza Tabrani ki wo sanad jo Shoaib bin Saeed se Abdullah bin Musa'ab riwayat karte hain, zaeef hai. Kyou'nke.
 - a. Shoaib bin Saeed raawi munfarid hain aur unke haafze mein kalaam hai. Khaas-kar jab unse Abdullah bin Wahab riwayat kare to wo hujjat nahi.
 - b. Is qissa mein suqaat ki mukhalifat hai, jinho'n ne is qissa ko riwayat nahi kiya. Balke mustadrak mein Rooh bin Qasim se A'amaarah al Basri riwayat karte hain aur is qissa ko bayan nahi karte, isi tarha Sha'aba aur Hammad bin Salma a'an Abi Jabar al Khatami ki riwayat mein bhi ye qissa maujood nahi. Is hadees ko Ibne Sunni ne *Amal al Yaum wal Laila* P302 mein, Haakim ne: V4 P534 mein teen (3) tareeqo'n ke saath riwayat kiya hai aur isme ye qissa maujood nahi. Lehaza ye qissa munkirah hai.

Ghalat Fehmi: Badar Mein Kankariyaa'n Phe'nkne Ki Haqeeqat:

Allah Ta'ala farmata hai:

(Aye Muhammad ﷺ) Jis Waqt Tumne Kankariya'n Phenki Thee'n To Wo Tumne (kankariyaa'n) Nahi Phe'nki, Balke Allah Ne Phe'nki.¹³⁵

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

Is aayat ka mafhoom kya hai?

Izaala (Jawab):

- 1) Yaha'n Allah Ta'ala ne aapke fe'l فعل ko apni taraf mansob kiya. Lekin إِذْ رَمَيْتَ keh kar kankariyo'n ko phe'nkne ka fe'l فعل Nabi e Akram ﷺ ki taraf mansoob kiya, phir nafee karke apni taraf izaafat ki. Fe'l فعل ek hi hai, Nabi e Kareem ﷺ ne hath se phe'nki. Jabke iska sabab Allah Ta'ala hai, jisne aisa karne ka hukum diya aur phir in kankariyo'n ko mushriko'n tak poh'ncha dena Allah hi ka kaam hai. Allah farma raha hai ke hamne tum mein ye quwwat paeda kardi thi, warna tum apne kasb o ikhteyaraat se ye kaam naa kar sakte the. Ye ayat to tauheed e khaalis ki ek raushan daleel hai. Allah ne Badar mein chaaha to Rasool Allah ﷺ ke hath se ret ke zarre phe'nkwa diye jisse kuffar e Makkah ko badd-hawaas aur pareshan kar diya, doosri taraf Ohad mein Allah ne naa chaha to khud Rasool Allah ﷺ bhi zakhmi ho gae aur 70 Sahaba Ikraam رضي الله عنهم Shaheed ho gae.
- 2) Badar mein Sahaba Ikraam رضي الله عنهم ki tadaad quraish e Makkah ke muqable mein bohot kam thi, saaz o samaan aur asleha ki qillat bhi, magar phir bhi musalman Allah ke fazal se kuffar par ghalib aae ye ghair mamuli waaqea hai, is liye Allah Ta'ala apna ehsan jatlaa rahe hain. Yaha'n bhi Sahaba Ikraam رضي الله عنهم ke ikhteyaraat o qudrat ki nafee ki gai hai. Aur Allah Ta'ala ki hikmat o mashiyyat aur qudrat ka izhaar hai. Is ayat ka bhi mafhoom yehi hai.

Tumne Unko Qatal Nahi Kiya, Balke Allah Ta'ala Ne Unhe'n Qatal Kiya Hai.¹³⁶

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Yaha'n bhi sabab Allah Ta'ala hai, isi ke hukum se momineen ne unse qitaal kiya aur wohi momineen ko fatah dene waala hai, lehaza is fe'l فعل ki izaafat Allah ki taraf bhi hai.

¹³⁵ Surah Anfaal 8: 17

¹³⁶ Surah Anfaal 8: 17

Ghalat Fehmi: Kya Allah Ka Qurb Haasil Karne Waala Banda Allah Ki Sifaat Ka Mazhar Hai?

Jab banda Allah Ta'ala ka qurb haasil kar leta hai to Allah Ta'ala ki sifat e simaa, basar aur qudrat ke anwaar bande ki simaa, aur qudrat mein zaahir hone lagte hain. Ye muqarrab banda sifaat e ilaahiya ka mazhar ban jaata hai, ye banda Allah Ta'ala ke noor e simaa se sunta hai. Noor e basar se dekhta hai, isi ke noor e qudrat se tasarruf karta hai, jab quran se saabit hai ke daraqt se اِنِّى اَنَا اللّٰه ki awaaz aasakti hai to abd e muqarrab ke liye ye kyou'nke muhaal hai ke Allah Ta'ala ki sifaat simaa o basar ka mazhar naa ho sakey.¹³⁷

Izaala (Jawab):

Ulama e Salaf ne iska ye mafhoom bayan kiya hai ke wo mukammal taur par Allah ke saath mashghool hai. Iska kaan idhar hi mutawajje ho jaata hai. Jis tarha Allah raazi hota hai aur apni aankh se wohi kuch dekhta hai, jiska Allah ne isey hukum de rakha hai. Wo apna hath pao'n Allah ki raza ke kaam ki taraf badhata hai. Yaane wo shakhs isko nahi sunta, jiske sunne ki shara'a ijaazat naa de. Naa hi isey dekhta hai, jisey dekhne se shara'a ne mana kiya hai. Khilaf e shara'a kisi cheez ki taraf hath nahi badhata aur naa hi is kaam ki taraf chalta hai, jiske karne ki shariyat mein ijaazat nahi hai.

Firqa Hulooliya aur Ittehaadiya ka ye khayal hai ke ye kalaam haqeeqat par hai aur Allah Ta'ala a'ain a'abdh ban jaata hai. Yaa isme hulool kar chuka hai, a'ain gumrahi aur kufr hai. Hadees mein ye alfaaz bhi hain. Agar isne mujhse sawal kiya to main iska sawal poora karu'nga. Agar panah talab kare to apnah doo'nga.¹³⁸

Ye alfaz daleel hain ke Allah aur banda alag alag hain. Allah insan mein hulool nahi karta. Agar hulooliya ke ma'ane muraad liye jaae'n to phir is martaba par poh'ncha hua shakhs hath se istenja kyou'n karta hai. Hath gandagi mein kyou'n daalta hai. Pao'n se bait ul khula ko kyou'n jaata hai? Isi tarha aankh andhi, kaan behra, hath loolha yaa pao'n langda kyou'n hota hai. Kya in sifaat ko Allah ki taraf mansoob karoge اَسْتَغْفِرُ اللّٰهَ ثُمَّ اَسْتَغْفِرُ اللّٰهَ sabse ziyaada Allah ke qareeb Muhammad Rasool Allah ﷺ hain. Jung e Ohad mein Aap ﷺ ka sar aur chehra zakhmi ho gaya. Isme se khoon nikal aaya, kya maaz-Allah, khud Allah hi ko ye zakhm hua tha?

Agar soofiya ke ma'ane tasleem kiye jaae'n to jiska hath, pao'n, aankh aur kaan Allah hai, isko takabbur se kya mana'a? Phir jin ayaat o ahadees mein takabbur karne se mana farmaya wo kinke liye hai? Lehaza wo ma'ane jo salaf e saleheen ne bayan kiye wohi durust hain.

¹³⁷ Tauheed Aur Shirk az Kaazmi

¹³⁸ Saheeh Bukhari: H6501

Hubbe Rasool ﷺ Ka Saheeh Taqaaza:

Agar koi shakhs hubbe Rasool ﷺ ka to muddai ho, magar mehboob ke ahkaam ki parwah naa kare aur apne dil aur nafsaani khwahish se aisee baate'n nikaale jo mehboob ko naapasand ho'n to aisee mohabbat mohabbat nahi, balke nafarmani aur sar-kashi hai.

Rasool Allah ﷺ to ye elan kare'n ke main apni jaan ke liye aur tumhare liye kisi nafa o nuqsan ka ikhteyar nahi rakhta. Magar ashikaan e rasool ye kahe'n ke Aap ﷺ tamaam kaaenaat ke mukhtaar e kul hain, aapke dar se saari duniya ko rizq, aulaad, mohabbat, maal o mataa taqseem hote hain. Aap ﷺ apni ummat ko shirk se daraae'n aur ashikaan e rasool shirk ke maamle mein be-parwah ho'n.

Rasool Allah ﷺ ke irshad hukum aur farman ki is be-dardi ke saath mukhalifat aur khilaf-warzi ke baad ishq e rasool ka daawa ek aisa tazaad hai, jiski misaal nahi mil sakti. Kitna badd dhoka hai, jo ishq e rasool ke naam par logo'n ko diya jaa raha hai. Aur Rasool Allah ﷺ se haqeeqi mohabbat karne waalo'n ko aur deen ke daaiyo'n ko gustakh e rasool keh kar matoon kiya jaa raha hai. Tauheed ke baare mein ye log itne be-parwah hain ke koshish karte hain ke koi naa koi nukta paeda karke Allah Ta'ala aur Rasool Allah ﷺ ko ek hi sateh par le aae'n aur abd o ma'abood ka ye farq o imteyaaz kisi naa kisi heela se mitey nahi to kam-se-kam multabis¹³⁹ ho jaae.

¹³⁹ T: Chupaya Hua, Posheeda Kiya Gaya, Shak Kiya Gaya.

Chand Shirkiya Ifkaar:

Unke chand ifkaar mulaheza farmae'n:

1. Muhammad ﷺ Khuda hain:

Maulwi Muhammad Yaar Gadhi waale Khaja Ghulam Fareed ke khaas khalifa hain. Unho'n ne ek diwaan likha hai, jiska naam *Diwaan e Muhammadi* hai. Wo wahdat ul wujood ke nazariye ko jitna uriyaan kar sakte the, apne diwaan mein isko itna hi uriyaa'n kiya. Is diwaan ka ek sher hai.

Gar Muhammad Ne Muhammad Ko Khuda Maan Liya

Phir To Samjho Musalman Hai, Dagha-baaz nahi

Sher mein pehla Muhammad shayar ka takhallus hai, sher ka matlab ye hua ke Muhammad Yaar Gadhi waale ne agar Muhammad Rasool Allah ﷺ ko khuda maan liya to phir samajh leeejiye ke wo haqeeqi musalman hai. Agar Muhammad ﷺ ko khuda nahi maanta, phir ye baat Rasool ke saath daghabazi ke mutaraadif hai. Kisi ne Allama Saeed Ahmad Kazmi Sahab ko ye sher likh kar sawal kiya ke kya barailwi mazhab mein aisa aqeeda durust hai, unho'n ne jawab mein likha ke aisee ibaarate'n Deobandi aur Barailwi maslak ke ulama ki kutub mein paai jaati hain aur unki buniyad aqeeda wahdat ul wujood hai. Jo Ibne Arabi ka aqeeda hai, phir wo is aqeede ke haq mein dalaal dete hain. Magar naa to quran e majeed ki koi ayat pesh karte hain, naa Rasool Allah ﷺ ka farman.

Kazmi Sahab ki asal ibaarat mulaheza farmaiye:

Gar Muhammad Ne Muhammad Ko Khuda Maan Liya

Phir To Samjho Musalman Hai, Dagha-baaz nahi

Salam Masnoon - Dua:

Hazrat Qibla Maulana Muhammad Yaar Sahab ka wo sher jo tumne likha aur is jaisi doosri ibaarat (jo Musallam bain ul fariqain ulama ki kitabo'n mein ba-kasrat paai jaati hain) mas-ala wahdat ul wujood par mabni hain. Jiska khulasa ye hai ke ta'ainaat se qata-nazar karke maujood e haqeeqi yaane maaba al maujudiyat haq subhanahu wa ta'ala ke siwa kuch nahi. Har shae ka yehi haal hai ke ta'ainaat ka inteqaa ho jaae to haqeeqat e haqqa ke siwa kuch nahi, isme Nabi, Ghair Nabi, hatta ke Muhammad ﷺ ki bhi khusoosiyat nahi. Balke aama khalaateq mazaaher naaqesa hain aur Aliya ikram apne maraatib ke lehaaz se kaamil mazhar hain aur Ambiya ﷺ unse ziyada mazhar aur jamee kaaenaat se akmal o afzal mazhariyat Huzoor Syed e Alam ﷺ ke liye haasil o saabit hai. Is liye kamaal umoor izaafa a'aini se hai. Dekhiye Maulana Muhammad Yaar Sahab ke sher ka mazmoon Hazrat Shaikh Akbar Mohiuddin Ibne Arabi رابطة ke kalaam mein hai:

Muhamamd Azeem ush Shaan ﷺ ko Muhammad gumaan karte ho jaise ke tum suraab ko door se dekhkar paani samajhte ho aur wo zaahiri nazar mein paani hi hai, magar haqeeqat mein aab¹⁴⁰ nahi hai, balke suraab hai. Isi tarha jab tum Muhammad ﷺ ke qareeb aaoge to tum Nabi e Kareem ﷺ ko naa paaoge, balke soorat e muhammadiya mein Allah Ta'ala ko paaoge aur ruwiyat e muhammadiya mein Allah Ta'ala ko dekhoge.¹⁴¹

أنت تحبه محمد العظيم الشان كما تحسب السراب ماء وهو ماء
في رأى العين فاذا جئت محمداً لم تجد محمد اوجدت انه في
صورة محمدية ورايته برؤيته محمدية.

“Isi tarha Shah Waliullah Sahab Dehelwi رابطة ke kalaam mein isi qism ka mazmoon maujood hai, Intebah ke P92 par farmate hain: Soorat e murshid ke zaahir deedah mee shor mushaheda haq

¹⁴⁰ T: Paani

¹⁴¹ Futuhat e Makkiya: V2 P127

subhanahu ta'ala ast, dar-parda aab o gul o soorat e murshid ke dar e khalwat namudaarmi shod aa'n mushahida haq ta'ala ast be-parda aab o gul".

"Ghaur keejiye soorat e mushird dekhne ko haq tala'ala ka mushaheda farma rahe hain aur aab o gul yaane jismaniyyat aur bashariyyat ko mahez ek parda qaraar de rahe hain. Aaj ke Deobandi wahdat ul wujood ke bhi munkar hain, halaa'nke jin hazraat ko ye apne mashaaekh qaraar dete hain, wo is mas-ala par bade mutashadid aur harees rahe hain. Dekhiye Anwar Shah Kashmiri apni kitab Faiz ul Baari hadees shareef *كنت سمعه الذى يسمع به* ke tahat deobandiyo'n ke bayan karda ma'ane ka radd karte hue kehte hain":

كنت سمعه ke ye ma'ane bayan karna ke banda aankh waghaira a'aza hukum e ilaahi ki nafarmani nahi karte. Haq alfaaz se tajawuz aur kajrawee hai. Is liye ke ba-segha e mutakallam Allah Ta'ala ka qaul *كنت سمعه* farmana is baat par dalaalat karta hai ke abd mutaqarrib bin nawafil yaane banda mein siwae jasad o soorat ke koi cheez baaqi hi nahi rahi aur isme sirf Allah Ta'ala hi mutasarrif ho gaya hai aur yehi wo ma'ane hain jin ko hazrat e soofiyya e ikram *فنا فى الله* se ta'abeer karte hain. Yaane banda ka apne khwahishaat e nafs se bilkul paak ho jaana, yaha'n tak ke is banda mein Allah Ta'ala ke siwa koi shae qata'an mutasarrif naa rahe aur hadees e mazkoor (*كنت سمعه*) mein wahdat ul wujood ki taraf chamakta hua ishaara hai. Hamare mashaaekh Shah Abdul Aziz Sahab Mohaddis Dahelwi ke zamana tak is mas-ala wahdat ul wujood mein bade mutashaddid aur harees the, lekin main iska qaael to hoo'n, lekin mutashaddi nahi hoo'n.¹⁴²

قلت وهذا عدول عن حق الالفاظ لان قوله كنت سمعه بصيغة المتكلم يدل على انه لم يبق من المتقرب بالنوافل الا جسده وشبهه وصار المتصرف فيه الحضرة. الا لهية فحسب وهذا الذى عناه لاصوفيه بالفناء فى الله تعالى اى الا تسلاخ عن دواعى نفسه حتى لا يكون المتصرف فيه الا هو وفى الحديث معة الى وحدة الوجود وكان مشائخنا مولعون بتلك المسئلة الى زمن الشاه عبدالعزيز اما انا فلست بمتشدد فيها.

"Is ibaat se mas-ala wahdat ul wujood ka akaabir o mashaaekh e deoband ke nazdeek haq hona azhar minash shams hai. Ab Shah Waliullah Sahab ki ibaat mulaheza farmaiye".

"*لا إله إلا الله*" ke tahat farmate hain: Nes heech ma'aboode o maqsoode o maujood le magar haq ta'ala mubtada raa iraada awaam bagwaid nees heech ma'aboode. Wa mutawast iraada khwaas bagwaid neest heech maqsoode, o muntaha raa iraada akhas al khawaas bagwaid neest heech maujood".¹⁴³

"Isi tarha Anfaas ul Arefeen mein Shah Waliullah ke walid e maajid Hazrat Shah Abdur Raheem Sahab farmate hain: Kufr shariyat do ma'abood panda ashqan ast. Isi tarha P33 par bhi aisee ibaat hai".

"Maulana Muhammad Yaar par kufr ka fatwa lagaane waale aankhe'n kholar dekhe'n ke Shah Waliullah Sahab aur unke walid e maajid do (2) maujood haqeeqi jaanne ko kufr e haqeeqi farma

¹⁴² Faiz ul Baari: V4 P428

¹⁴³ Intebaah: P91

rahe hain. Iske baad deobandiyo'n ke muslim buzurg Anwar Shah Kashmiri ki ibaadat se Mohiuddin Ibne Arabi ki tauseeq suniye, likhte hain”:

Hazraat soofiya ikram mein se jo log ahle ilm hain, unme aksar hazraat umoor e ilaahiya mein masaael zaat o sifaat se talluq rakhte hain.¹⁴⁴ اما اهل العلم منهم فاکثرها تتعلق بحل مسائل الصفات وغیره و نعمت الکثوف هی

“Shah Waliullah Sahab aur Shaikh e Akbar ki tauseeq hamare jaleel ul qadar fuqaha e ikram ne bhi farmai hai. Dekhiye Durre Mukhtaar, isme Shaikh e Akbar ka tazkira karte hue farmate hain”:

انه كان رضى الله عنه شيخ الكريقة حالا و علما وامام الحقيفته حقيقتا واسما ومحى رسوم المعارف فعلا واسما.¹⁴⁵

“Al haasil Maulana Muhammad Yaar Sahab ke ash-aar ka mabna mas-ala wahdat ul wujood hai. Agar wahdat ul wujood ko shirkiya aqeeda kaha jaae to tamaam mashaaekh e deobandiya kafir o mushrik qaraar paae'nge. Kyou'nke wo sab wahdat ul wujood par mutashaddid hain, jaisa ke Anwar Shah Kashmiri ki ibaatat manqoola baala se saabit hai, phir in ash-aar ki binaa par Maulana Muhammad Yaar Sahab ki takfeer ki jaae to Hazrat Shaikh e Akbar ki ibaatat e manqoola bhi bilkul maulana mausoof ki ibaatat jaisi hai. Lehaza in dono ki takfeer bhi laazim aati hai. Shah Waliullah ka mukhalifeen ke nazdeek musallam buzurg hona, is qadar waazeh hai ke uske liye kisi suboot ki zaroorat nahi. aur Shaikh e Akbar ؒ ki taseeq Anwar Shah Sahab Kashmiri aur Saheb e Durre Mukhtaar ki ibaatato'n se zaahir hai. Lehaza Shaikh e Akbar a'alai rahma ki takfeer Anwar Shah Sahab aur Saheb e Durre Mukhtaar ki takfeer ko mustalzim hogi, kyou'nke kafir ki takfeer farz hai aur uski tauseeq haram, balke kufr hai. Nateeja zaarhi hai, ke Maulana Muhammad Yaar Sahab ka daaman is mas-ala mein aise akaabir e ummat ke saath wabista hai ke jinke saamne sar e tasleem kham karne ke siwa koi charah nahi. Wallhu A'alam bis sawaab wa tamat bil khair”.¹⁴⁶

Qaraeen e Ikram! Bataiye in dalaael ki buniyad par Muhammad ﷺ ko khuda maana jaa sakta hai? نعوذ بالله من ذلك

¹⁴⁴ Faiz ul Baari: V1 P174

¹⁴⁵ Durre Mukhtaar: V2 P30 (Nol Kishor, Lahore edition)

¹⁴⁶ Muqaddama Diwaan e Muhammadi: P20

2. Muhammad ﷺ Awwal Makhlooq Hain:

Pakistan mein Syed Ahmad Saeed Kazmi *Barailwi Maslak* ke imam ho guzre hain, unho'n ne apni kutub ke zariye haqeeqat e muhammadiya ke nazariya ko aam kiya. Apni mashoor kitab *Taskeen ul Khawaatir* mein *Mas-ala e Haazir o Naazir* par bahes ki hai. Is mas-ala ko haqeeqat e muhammadiya ki buniyad par saabit kiya hai. Allama Jalal Dawani ki ek ibaarat pesh ki.

Likhte hain: “*Mohaqqiq Dawaani farmate hain: Is muqam par tehqeeq e kalaam ye hai ke tamaam ashaab e nazar o burhaan aur arbaab e shuhood o a'ayaan is baat par muttafiq hain ke ba-waseela e qudrat o iraada khuda e quduus amr كن فيكون se sabse pehle jo gauhar e muqaddast dariya e ghair maknoon se saahil e shuhood par aaya wo johar baseet noorani tha, jisey hukma (Unani falsafi) ke urf mein aqal e awwal kehte hain aur baaz ahadees mein qalam a'ala se ta'abeer kiya gaya hai aur akaabir aaimma e kashf o tehqeeq (yaane Ibne Arabi aur uske saathi soofiya) isey haqeeqat e muhammadiya kehte hain. Is jauhar e noorani ne apne aapko aur apne Khaliq e be-misaal ko aur in tamaam afraad e maujudaat ko jo batawast is jauhar e noorani ke Khaliq e be-misaal se saadir ho sakte hain, jis tarha wo afraad maujoodat se pehle the aur ab hain aur aainda ho'nge, sabko jumla kaifiyaat ke saath ba-tamaam o kamaal jaan liya aur tamaam haqaaeq maujudaat bataur e antwaa e ilmi isi jauhar e baseet noorani (haqeeqat e muhammadiya) mein mundarja aur makhfi thee'n, jis tarha daana ek khas tareeqa par shaakho'n, patto'n aur phoolo'n par mushtamil hota hai kul afraad maujudaat isi tarteeb ke muafiq jiske saath is jauhar e baseet noorani (yaane haqeeqat e muhammadiya) mein posheeda hain, kameen-gah quwwat se jalwa-gah fe'l فعل aur saraa parda ghaib se maidan e shuhood mein ba-soorat mawad e kharjiya zahoor pazeer hote rehte hain”.*¹⁴⁷

Jalal Dawaani ne soofiya ki tarha istelahaat ka khoob istemaal kiya hai aur inka maqsad iske siwa aur kya hai ke ummat e muslima in soofiyat ki ibaarat ko mushkil samajhkar is azeem saazish ko naa jaan sake'n, jiske zariye ye islam ke buniyadi aqaaed par hamla aawar hain. Aur ye soofiya wahdat ul wujood, haqeeqat e muhammadiya, qalam e a'ala, jauhar e noorani, jaisi istelahaat ke zariye mohabbat e rasool ki aadh mein shirk o kufr ko islam ka rang dene ki koshish karte hain. Lekin ahle imaan ke liye unke kufr ko samajhna mushkil nahi hai. Jalal Dawani ki ibaarat naqal karke Syed Ahmad Saeed Kazmi jin aqaaed ko saabit karne ki koshish kar rahe hain, wo mulaheza farmaiye.

Likhte hain: “*Is imaan afroz bayan se tasrihaat e manqoola baala ki taaeed ke alaawa mundarja zail umoor bhi waazeh ho gae*”.

- 1) *Huzoor ﷺ awwal makhlooq hain.*
- 2) *Huzoor ﷺ aqal awwal aur qalam e a'ala hain.*
- 3) *Huzoor ﷺ jauhar baseet noorani hain.*
- 4) *Huzoor ﷺ tamaam kaaenaat ke haqaaeq e lateefa ke jaame hain.*
- 5) *Huzoor ﷺ Allah Ta'ala ko bhi jaante hain aur tamaam maujudaat o makhluqaat aur unke jame'e ahwaal ko ba-tamaam o kamaal jaante hain. Maazi, haal, mustaqbil mein koi shae kisi haal mein ho Huzoor ﷺ se makhfi nahi.*
- 6) *Tamaam maujudaat e kharjiya ka zahoor haqeeqat e muhammadiya se hota hai, hatta ke tarteeb e zahoor bhi wohi hao jo haqeeqat e muhammadiya mein mastoor hai.*¹⁴⁸

Qaraeen e Ikram! Bataaiye kya quran e majeed ki kisi ayat mein yaa hadees e rasool ﷺ mein haqeeqat e muhammadiya ka tazkirah hai? Yaqeenan nahi.

¹⁴⁷ Akhlaaq e Jalaali az Mohaqqiq Dawaani: P256

¹⁴⁸ Taskeen ul Khawatir az Kazmi: P50

3. Haqeeqat e Muhammadiya Naa Aulaad e Aadam Mein Shamil Hai Aur Naa Bashar Hai:

Mufti Ahmad Yaar Khan Naeemi jo barailwiyat ke mashaaekh mein shumar hote hain, likhte hain: “Ek hai shakhs e muhammadi, doosri hai haqeeqat e muhammadi. Ye shakhs e muhammadi is jism e athar ka naam hai, jo Adam ﷺ ki aulaad mein se hai. Bibi Amena ke batan se paeda hua aur tamaam nabiyo’n ke baad is duniya mein jalwa-gar hua. Jo is duniya mein apne tamaam rishto’n se munsalik hai, Bibi Amena ka noor e nazar hona. Hazrat Ayesha ؓ ka sartaj hona, apni aulaad ka waalid hona. In tamaam rishto’n ke saath jo aapki qaraabat hai, ye sab isi bashari wujood ki sifaat mein dakhil hain, haqeeqat e muhammadiya mashaaekh e soofiya ki istelah mein zaat e mutlaq ke pehle ta’ayyun ka naam hai”.

“Huzoor e Akram ﷺ Allah Ta’ala ki pehli tajalli hain aur baaqi jitni makhlooq hain, wo pehli tajalli ke baad khuda ki doosri tajalliyaat ki mazhar hai. Wujood e unsure ki jahat se aapke baare mein quran mein is tarha farmaya gaya hai”

Aap Farma De’n Ke Main Tum Jaisa Bashar
Hoo’n.¹⁴⁹

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

“Aur haqeeqat e muhammadiya ke baare mein khud Huzoor ﷺ ne farmaya: “main us waqt nabi tha, jab ke hazrat Adam ﷺ aab o gul mein jalwa-gar the:, ye haqeeqat e muhammadiya naa aulaad e adam mein shamil hai, naa bashar hai aur naa mislukum hai aur naa isey kisi ka baap naa kisi ki aulaad keh sakte hain, balke ye haqeeqat muhammadiya saari kaaenaat ki asal hai. Aapka noor hona, Rabb ki daleel aur burhaan hona isi haqeeqat e muhammadiya ki sifaat hain. Haqeeqat e muhammadiya ki tashreeh masnawi mein kaafi tafseel ke saath bayan ki gai hai aur Maulwi Ashraf Ali Thanwi ne bhi Nashar ut Taiyyab mein haqeeqat e muhammadiya ko khoob acchi tarha saabit kiya hai. Tafseer e Rooh ul Bayan mein هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ke tahat likha hai ke tamaam roohe’n rooh e muhammadiya se paeda hue’n. Lehaza huzoor abul arwaah hain”.¹⁵⁰

Bataiye ke quran e majeed ki kisi ayat mein yaa Rasool Allah ﷺ ke kisi farman mein haqeeqat e muhammadiya ka zikr hai? Aur ye bhi mulaheza farmae’n ke ye barailwi ulama kabhi haqeeqat e muhammadiya ko Muhammad ﷺ bin Abdullah se alag karke pesh karte hain aur kabhi Muhammad ﷺ bin Abdullah ke unsure wujood par haqeeqat e muhammadiya ka itlaaq karke jab Rasool Allah ﷺ ka libaada odh lete hain. Is tarha musalman ki aksariyat ko hubbe rasool ﷺ ki aadh mein shirk mein maloos kar dete hain. Allah Ta’ala hame’n unke shirk o kufr ko samajhne ki taufeeq de. Ameen

¹⁴⁹ Surah Kahaf 18: 110 (Tarjuma: Ahmad Yaar Khan Naeemi)

¹⁵⁰ Risaala e Noor az Mufti Ahmad Yaar Khan Naeemi

4. Tamaam Kaaenaat Huzoor ﷺ Ke Faiz Ki Mohtaaj Hai:

Syed Ahmad Saeed Kazmi isi falsafe ko asaan karke you'n bayan karte hain: "Hamara maslak hai ke Huzoor ﷺ mabdaa e kaaenaat hain. Huzoor fakhr e kaaenaat hain aur mujhe kehne deejaye ke Huzoor ﷺ maqsood e kaaenaat hain. Saaheb e Rooh ul Ma'ani ne Arefeen ka ek qaul naqal kiya hai ke Aap ﷺ رحمة للعالمين kyou'n hain? Farmate hain ke wajah ye hai ke Huzoor e Aqdas ﷺ asal mein aur tamaam alameen iski far'aa, asal kehte hain jad ko. Aur far'aa kehte hain shaakh ko. Ye bataao jis darakth ki jad naa ho to kya shaakhe'n baaqi rahe'ngi. Agar darakht ki jad sookh jaae, shaakhe'n hari rahe'ngi, darakht ki jad ko jalaa do to shaakhe'n maujood rahe'ngi, nahi, bilkul nahi. Arey darakht ki jad se to saara kaam hota hai. Jad jo hai, taney ko ghiza poh'ncha rahi hai. Pehle jad taney ko ghiza poh'nchati hai, phir jad ki poh'nchai hui ghiza taney se moti moti shaakho'n mein poho'nchti hai, phir choti choti shaakho'n mein poho'nchti hai aur phir patto'n mein poho'nchti hai aur phoolo'n mein poho'nchti hai aur samar mein poho'nchti hain. Isse maloom hua ke saara tanaa is jad ka mohtaaj hai. Jab is jad ka faiz jaari hai to shaakhe'n hari hain aur jad ka faiz khatam ho jaae to shaakhe'n sookh jaae'n. Mere Aaqa ﷺ tamaam kaaenaat ke zarre zarre ke liye asal hain. Aur is kaaenaat ka zarra zarra oopar ha, khwah zameen ke neech hai wo hawao'n mein hai wo fizaao'n mein hai, tahat mein hai, fauq mein hai, arsh mein hai, farsh mein hai. Jaha'n bhi koi zinda hai, Mustafa ki jad ke liye shaakh hai, aapka faiz is tarha kaaenaat ke zarre zarre ko poho'nch raha hai, jaise jad ka faiz shaakh ke har juzu ko poho'nch raha hai. Mera imaan hai ke Mustafa agar naa ho'n to kaaenaat zinda nahi reh sakti. Agar wo mar gae to ham kaise zinda reh gae".¹⁵¹

Is haqeeda mein Syed Ahmad Saeed Kaazmi Sahab akele nahi hain, balke unke maslak ke doosre ulama bhi unki taaeed karte hain, mulaheza farmae'n.

Mufti Ahmad Yaar Khan likhte hain: "Huzoor ﷺ tamaam kaaenaat ki asal hain وكل الخلق من نوري اصل ka apni fara'a mein aur maadde ka saare mushtaaqat mein ek ka saare adado'n mein paaya jaana zaroori hai".

Har ek unse hai, wo har ek mein hain
Bane do (2) jaha'n ke wohi bana

Wo hain ek ilm e hisaab ke
Wo nahi jo unse bana nahi¹⁵²

Ahmed Raza Khan Barailwi is falsafe ki is tarha wazaahat karte hain: "Tamaam jaha'n aur uska qiyaam sab unhee'n ke dam e qadam se hai. Ye aalam jis tarha ibteda e afreenish mein inka mohtaaj tha, ke لولاك لما خلقت الافلاك you'n-hi apni baqaa mein bhi inka mohtaaj hai. Aaj agar wo apna qadam darmiyan se nikaal le'n, tamaam aalam abhi abhi fanaa e mutlaq ho jaae".

Wo jo naa the to kuch naa tha
Jaan hain wo jaha'n ki

Wo jo naa ho'n to kuch naa hoga
Jaan hai to jaha'n hai¹⁵³

Qaraeen e Ikram! Dekhiye kis tarha hubbe rasool ﷺ ki aad mein shirk phaelaya jaa raha hai.

Allah Ta'ala farmata hai:

¹⁵¹ Zikr e Habib: P13-14

¹⁵² Jaa al Haq: P144

¹⁵³ Al Amn wal A'alaa: P37

Aap ﷺ Farma Deejiye Ke Main Apni Zaat Ke Liye
To Kisi Nafa Aur Nuqsaaan Ka Ikhteyar Nahi Rakhta,
Magar Jitna Allah Ko Manzoor Ho.¹⁵⁴

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ

Keh Deejiye! Ke Mujhe Tumhare Liye Kisi Nuqsan
Aur Nafa Ka Ikhteyar Nahi.¹⁵⁵

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Keh Deejiye! Ke Mujhe Hargiz Koi Allah Se Bacha
Nahi Sakta Aur Main Hargiz Iske Siwa Koi Jaae
Panah Bhi Paa Nahi Sakta.¹⁵⁶

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

Saari kaaenaat ko Rasool Allah ﷺ ka mohtaaj kehne waalo'n ke paas in ayat ka kya jawab hai?

¹⁵⁴ Surah Yunus 10: 49

¹⁵⁵ Surah Jin 72: 21

¹⁵⁶ Surah Jin 72: 22

5. Huzoor e Akram ﷺ Haazir o Naazir Hain Ka Matlab Ye Hai Ke Haqeeqat e Muhammadiya Kaaenaat Ke Zarre Zaree Mein Jaari o Saari Hai:

Syed Ahmad Saeed Kazmi Sahab mas-ala e haazir o naazir saabit karte hue likhte hain ke ham Muhammad ﷺ bin Abdullah ko har jagah maujood nahi maante, balke aapki haqeeqat e muhammadiya ko kaaenaat ke zarre zarre mein jaari o saari maante hain.

Mulaheza farmaiye: “Huzoor e Akram ﷺ ke liye jo lafz haazir o naazir bola jaata hai, iske ye ma’ane hargiz nahi ke aapki bashariyat e mutahhera har jagah har ek ke saamne maujood hai. Balke uske ma’ane ye hain ke jis tarha rooh apne badan ke har juzu mein maujood hoti hai, isi tarha rooh do aalam (Rooh ul Akwaan) ﷺ ki haqeeqat munawwara zarrat e aalam ke har zarra mein jaari o saari hai. Jiski binaa par Huzoor ﷺ apni roohaniyat aur noraniyat ke saath baek waqt mutaddid muqamaat par tashreef farma hote hain”.¹⁵⁷

“Ham pehle bayan kar chuke hain ke ham Nabi e Kareem ﷺ ko huzoor ki jismaniyaat aur bashariyat e mutahhera ke saath haazir o naazir nahi maante, balke huzoor ki haqeeqat e muqaddisa ko zaat e kaaenaat mein jaari o saari maante hue roohani taur par aapko haazir o naazir maante hain”.¹⁵⁸

“Isme shak nahi ke namaz mein السلام عليك أيها النبي kehne ka hukum bhi is amr par mabni hai ke jab haqeeqat e muhammadiya tamaam zarrat e kaaenaat mein maujood hai to har abd musalla ke baatin mein iska paya jaana zaroori hai”.¹⁵⁹

Kaazmi Sahab ke Rooh ul Akwaan ki buniyad par mas-ala e haazir o naazir saabit kiya, phir Rooh ul Akwaan ko inka mafhoom soofiya ki mashoor tafseer a’araaes ul bayan se bayan kiya. Mulaheza farmae’n:

- 1) Khaliq e Kaaenaat ne apni kul makhluqaat mein jo cheez sabse pehle paeda ki wo Hazrat Muhammad ﷺ ka noor e mubaarak hai. Phir Allah Ta’ala ne is noor ke ek juzu se arsh taa farsh tamaam makhluqaat ko paeda kiya. Sabka sudoor o zahoor unhi ke noor se hai, lehaza inka hona makhlooq ka hona hai aur inka maujood hona wujood e khalq ka mojib hai.... sabke wujood ka sabab wohi hain...
- 2) Qaza e qudrat mein tamaam makhluqaat soorat e makhlooqa ki tarah be-jaan aur rooh e haqeeqi ke baghair padi hui Hazrat Muhammad ﷺ ki tashreef aawari ka intezar kar rahi thi. Jab Hazrat Muhammad ﷺ aalam mein tashreef laae to tamaam kaaenaat wujood e muhammadi se zinda ho gai, is liye tamaam makhluqaat ki rooh (Rooh ul Akwaan) Huzoor ﷺ ki zaat hi hai.¹⁶⁰

Bataaiye, quran o sunnat mein in baato’n ki koi daleel hai?

¹⁵⁷ Taskeen ul Khawaatir: P13

¹⁵⁸ Taskeen ul Khawaatir: P80

¹⁵⁹ Taskeen ul Khawaatir: P45

¹⁶⁰ Taskeen ul Khawaatir: P43

6. Huzoor ﷺ Ke Aftaab e Hayat Se Har Ek Ko Hayat Mili Hai, Kyou’nke Wo Asal Kaaenaat Hain, Lehaza Zinda Hain:

Syed Ahmad Saeed Kazmi ne is aqeede ko jis tarha bayan kiya, mulaheza farmae’n: “Is haisiyat se ke Huzoor ﷺ asal kaaenaat hain. Aapki hayat e muqaddasa wujood e mumkinaat ke asman ka chamakta hua aftar hai. Makhluqaat ki tamaam anwaa o aqsaam aur afraad ba-manzila aaino’n ke hain. Har aaina apne muqam par makhsoos kaifiyat aur juda-gaana qism ki iste’edaad¹⁶¹ ka haamil hai. Is liye har fard apne hasb e haal is aftaab e hayat se iktesaab e hayat kar raha hai. Khalq o amr, ajsaam o arwaah, a’ayaan o maane, arz o sama, tahat o fauq in sabka noor e hayat is aftaab hayat e muhammadi ki shua’ae’n hain. Albatta alam e mamkenat ka is ma’adan e hayat se qurb aur baad aur afraad e kaaenaat mein iste’edaad ki quwwat o zoaf maraatib e hayat mein zaroor mojib e tafaawat hai. Nafs e hayat sab mein paai jaati hai. Lekin har ek hayat iski haalat ke munaasib hai. Momin ho yaa kaafir, nek ho yaa badd, har ek ka mubda e faiz zaat e nabawiya ka wujood hai aur huzoor hi ke aftaab e hayat se har ek momin mein hayat ki raushni paai jaati hai. Aftaab e hayat agar ghuroob hoj aae to tamaam aaine apne noor se mehroom ho jaae’nge. In tamaam aaino’n mein noor ka paaya jaana aftar ke chamakne ki daleel hai. Is tarha aalam e mumkinaat ke kisi ek zarre mein noor e hayat ka paaya jaana aftaab hayat e muhammadi ke maujood hone ki daleel hai”¹⁶²

Ahmad Raza Khan Barailwi likhte hain: “Aur nusoos e mutawaaterah auliya e ikram o aimma e azzaam o ulama e e’elaam se mubarhan ho chuka ke har nemat qaleel yaa kaseer, sagheer yaa kabeer, jismani yaa roohani, deeni yaa dunyawii, zaahiri yaa baatini, roz e azal se ab tak, ab se qiyaamat tak, qiyaamat se aakhirat tak, aakhirat se abad tak, momin yaa kafir, mute’e yaa faajir, malak yaa insan, jin yaa haiwan, balke tamaam ma-siwa Allah, jisey jo kuch mili yaa milti hai, yaa milegi, unhi ke hatho’n par bat-ti hai aur bategi. Ye sar al wujood aur asal wujood, khalifatullah a’azam aur wali nemat e alam hai”¹⁶³

“Huzoor e Akram ﷺ Allah A’azzo Wajal ke naaem e mutlaq hain. Tamaam jahan huzoor ke tahat e tasarruf kar diya gaya hai. Jo chaahe’n kare’n, jisey jo chaahe’n jisse jo chaahe’n wapas le’n. Tamaam Jannat unki jageer hai ملكوت السموات والأرض malakoot us samawaat wal arz huzoor ke zer e farman hai, janant o dozakh ki kunjiya’n aapke dast e aqdas mein dedi gae’n¹⁶⁴

Qasim Nanotwi Sahab likhte hain: “Wajah is farq ki wohi tafaawut e hayat hain, yaane hayat e nabawi ba-wajah arziyat qaabil e zawal nahi aur hayat e momineen ba-wajah arziyat qaabil e zawal hai. Is liye maut ke waqt hayat e nabawi zaael na ahogi. Haa’n mastoor ho jaaegi aur hayat e momineen saari yaa aadhi zaael ho jaaegi, so dar-soorat naqaabul e a’ada o malka is istenaar e hayat mein aapki zaat ko to misl e aftar samjhiye, ke waqt e kasoof out mein hasb e mazoom hukma iska noor mastoor ho jaata hai, zaael nahi hota. Yaa misl e shama chiragh khayal farmaiye ke jab isko kisi haandi yaa makte mein rakh kar oopar se so-posh rakh deejiye to iska noor bilbadaahat mastoor ho jaata hai, zaael nahi hota aur dobara zawaal e hayat momineen ko mis qamar khayal keejiye ek waqt e kasoof iska noor zaael

¹⁶¹ T: Liyaqat, Qaabiliyat, Fitree Salahiiyyat, Amaadgi, Amaada hona

¹⁶² Hayat un Nabi az Kazmi: P90

¹⁶³ Jaza Allah A’adwah: P23 (ba-haawala) Faisla-kun Munazera: P56

¹⁶⁴ Bahar e Shariyat: V1 P22

ho jaata hai. Yaa misl e chiragh samjhiye ke gul hone ke baad isme noor bilkul nahi rehta. Albatta roghan yaa fateela yaa kisi qadar thodi der fateela ke sirey emin aatish baaqi reh jaati hai”.¹⁶⁵

Mazeed likhte hain: “Ambiya ﷺ ke amwaal mein miraas ka jaari naa hona aur doosro’n ke amwaal mein jaari hona is amr par shahid hai ke arwaah e ambiya ﷺ ka unke abdaan se ikhraaj nahi hota, misl noor e chirag atraaf o jawaanib se samet lete hain. Unke siwa doosro’n ki arwaah ko unke abdaan se kharij kar dete hain. Is liye sima’a e ambiya ﷺ baa dwafat ziyaada tar qareen e qiyaas hai. Aur isi liye unki ziyaarat wafat ke baad bhi aisee hai, jaise aiyyaam e hayat mein ahya ki ziyarat hua karti hai aur is wajah se you’n nahi keh sakte ke ziyarat e nabi ﷺ misl ziyarat e masjid, ziyarat e makan makeen hai aur isi wajah se لا يشد الرحال Laa Yashud ar Rihaal waha’n ehtemaam se jaana mamnoo hai, balke wo ziyarat e maa makeen hai”.¹⁶⁶

Barailwi Ulama ki tarha Deobandi Ulama bhi hayat un nabi ke qaael hain. Qasim Nanotwi Sahab ka nazariya aapne mulaheza farmaya. Aise hi nazariyaat ka izhaar Muhammad Tahir Qasmi Sahab Aqaaed e Islam Qasmi: P74 kar rahe hain: “Ye hayat un Nabi ka aqeeda ulama e deoband ke aqaed mein dakhil hai. المهند على المفند Al Mohannad A’ala al Mufannad Ulama e Deoband ke aqaed ki aisee mustanad kitab hai, jis par bohut se ulama e deoband ki tasdiqaat maujood hain. Isme ye aqeeda likha hua hai Aap ﷺ apni qabar mein zinda hain aur aapki hayat duniya jaisi hai, barzakhi nahi hai”.¹⁶⁷

Maroof Deobandi Alim Akhlaq Hussain Qasmi Sahab likhte hain: “Hazrat Maulana Qari Muhammad Taiyyab Sahab jo hamare akaabir mein hain, Hazrat Muhammad Qasim Nanotwi ke uloom o ma’arif ke behtareen shaareh hain, is mas-ala par tehreer farmate hain: Huzoor ki hayat barazqi hai, magar is qadar qawee hai ke ba-lehaz e asaar wo dunyawii bhi hai.... yehi wajah hai ke baad e wafat huzoor ke ho’nto’n ko harkat hui. Janaza mein kalaam farmaya aur qabar mein kalaam farmaya, jisko baaz Sahaba ne suna. Ye to wafat ke fauri baad hai ke rooh ne jism ko kulliyatan nahi choda. Lekin baad mein ta-hashar bhi rooh ka wohi talluq badan se qaaem rahega, jaisa ke ba-nas e hadees ajsaar e ambiya ka mitti par haraam hona saabit hai. Agar in abdaan mein koi rooh nahi hai to unhe’n gul jaana chaahiye, phir hayat ka ye asar aalam e barzakh mein hai. Alam e duniya mein hai, ke unke amwaal mein miraas jaari nahi hoti. Unki azwaaj par bewagi nahi aati, unke nikah haraam hote hain, naa sirf azmat e ambiya ki wajah se, balke haqeeqatan hayat ki wajah se ke wo bewa hi nahi hain. Pas ambiya ki ye barzakhi hayat jismani waaz qabeel e dunyawii bhi hai ke ajsaad mein jis o harkat bhi hai. Qabro’n mein ibaadat bhi hai, kalaam bhi hai, ummat ki taraf tawajjo bhi hai, phir yehi hayat az qabeel e hayat barzakhi bhi hai ke nigaho’n se ojhal hai. Unki awaaz in kaano’n mein nahi aati aur kalaam in hasee kaano’n mein nahi padta. Nez ummat ke haal ki taraf tawajjo aur rukh ka pherna in aankho’n se dikhaai nahi deta, so isme hamari kamzroi ko yaane zoaf qawee ko dakhil hai. Naa ke in asaar ke maujood naa hone yaa qaabil e wujood naa hone ka. Ba-alfaaz e mukhtasar, dono hayate’n is tarha jamaa hain ke hayat e barzakhi asal hai aur hayat e dunyawii iske taabe. Yaane wo a’ainan maujood hai aur ye asaaran maujood hai. Isi tarha dono hayat jamaa ho jaati hain, naa istea’aratan, balke haqeeqatan”.¹⁶⁸

¹⁶⁵ Aab e Hayat: P159

¹⁶⁶ Jamal e Qasmi: P16

¹⁶⁷ Al Muhannad Fee Aqaaed Ulama e Deoband: P70

¹⁶⁸ Hayat un Nabi az Akhlaq Hussain Qasmi: P13

Qaraeen e Ikram! Bataiye Quran e Majeed ki kis ayat mein aur Rasool Allah ﷺ ke kis farman mein in nazariyaat ki taa'eed hoti hai, kya Sahaba Ikraam رضی اللہ عنہم, Taabaeen aur aimma e deen hayat e zaati, hayaat e dunyawī yaa haqeeqat e muhammadiya ki gumrahiyo'n se waqif the? Yaqeenan nahi. Phir jo aqaaed Sahaba Ikraam رضی اللہ عنہم ke naa the, aaj wo Ibne Arabi aur deegar Soofiya ki pariwee mein man-ghadat riwayaat ki buniyad par kaise islami ho sakte hain?

Agar Rasool Allah ﷺ apni qabar mein zinda hain, qabar mein kalaam farmate hain, unki azwaaj e mutahharaat bewa hi nahi huee'n to phir in dalaael ka kya jawab hai.

- 1) Abu Saeed Khudri رضی اللہ عنہ farmate hain ke Rasool Allah ﷺ ne farmaya: *“Ek bande ko Allah Ta’ala ne ikhteyar diya ek wo duniya ki chamak-dhamak aur zeb-o-zeenat mein se jo chaahe lele, yaa Allah ke paas jo kuch hai isey ikhteyar karle to is bande ne Allah ke paas jo kuch hai isey ikhteyar kiya. Ye sunkar Abu Bakar رضی اللہ عنہ roney lage aur farmaya: Ham apne maa baap ke saath aap par qurban. Is par hame’n tadjub hua logo’n ne kaha ke is buzurg ko dekho ke Rasool Allah ﷺ to ek bande ke baare mein bata rahe hain aur ye keh raha hai ke ham apne maa baap ke saath aap par qurban, lekin chand din baad waazeh hua ke jis bande ko ikhteyar diya gaya tha, wo khud Rasool Allah ﷺ the, aur Abu Bakar ham mein sabse ziyada saahab e ilm the”*.¹⁶⁹

Agar aap faut hi nahi hue to Abu Bakar ka rona aur is hadees ka kya matlab hai?

- 2) Agar Rasool Allah ﷺ qabar se kalaam farmate hain aur ummat ki taraf tawajjo bhi hai to phir Sahaba Ikraam رضی اللہ عنہم ka ye kehna kya matlab rakhta hai ke is din se tabnaak aur behtareen din koi naa tha, jis din Rasool Allah ﷺ madina tashreef laae the aur koi din isse ziyaada taareek naa tha, jis din aapne wafat paa'i.¹⁷⁰
- 3) Agar Nabi e Rahmat ﷺ ki rooh badan se kharij nahi hui to phir jab Rasool Allah ﷺ ne Fatima رضی اللہ عنہا se sargoshi ki aur bataya ke aap apne isi marz se wafaat paa jaae'nge to Fatima رضی اللہ عنہا rone kyou'n lag gai thee'n?¹⁷¹ Aur aapki wafaat ke baad shiddat e gham se Anas رضی اللہ عنہ se kyou'n kaha ke tumne kis dil se Allah ke Nabi ﷺ ke jism par mitti daali.¹⁷²
- 4) Agar aap faut hi nahi hue to Umar Farooq رضی اللہ عنہ ke is elaan ke jawab mein ke: *“Aap ﷺ us waqt tak wafaat nahi paae'nge, jab tak Allah Ta’ala munafeqeen ko fanaa naa karde”*. Abu Bakar رضی اللہ عنہ ka mashoor khutba ka kya matlab hai, jisme Aap ﷺ ne farmaya:

Amma Ba'ad: Tum mein se jo shakhs Muhammad ﷺ ki Pooja karta tha, wo jaan le ke Muhammad ﷺ ki maut waqae ho chuki hai aur tum mein se jo shakhs Allah ki ibaadat karta tha, to yaqeenan Allah hamesha zinda rehne waala hai, kabhi nahi marega.

أما بعد: من كان منكم يعبد محمداً فإن محمداً قد مات، ومن كان منكم يعبد الله فإن الله حي لا يموت.

Phir Abu Bakar Siddiq رضی اللہ عنہ ne is ayat ki tilaawat ki:

Aur Muhammad ﷺ Sirf Rasool Hi Hain, Unse Pehle Bohot Se Rasool Ho Chuke Hain. Kya Agar Inka Inteqal Ho Jaae Yaa Ye Shaheed Ho Jaae'n To Tum Islam Se Apni Ediyon Ke Bal Phir Jaaoge? Aur Jo Koi Apni Ediyon Par Phir Jaae To Hargiz Allah

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

¹⁶⁹ Saheeh Bukhari: H3904; Saheeh Muslim: H2382

¹⁷⁰ Sunan Ibne Majah: H1631

¹⁷¹ Saheeh Bukhari: 4433; Saheeh Muslim: 2450

¹⁷² Saheeh Muslim: H4462

Ta'ala Ka Kuch Naa Bigaadega Anqareeb Allah
Ta'ala Shukar Guzaro'n Ko Nek Badla Dega.¹⁷³

5) Is ayat ko sunkar Ibne Abbas رضي الله عنه kyou'n karte hain?

Wallah! Aisa lagta tha, ke logo'n ne isse pehle jaana hi naa tha ke Allah Ta'ala ne ye ayat naazil ki hai, yaha'n tak ke Abu Bakar رضي الله عنه ne iski tilaawat ki to saare logo'n ne ye ayat leli aur har insan iski tilaawat kar raha tha.

6) Aur is ayat ko sunkar Umar Farooq رضي الله عنه kyou'n kehte hain?

Wallah! Maine joo'n hi Abu Bakar رضي الله عنه ko ye ayat tilaawat karte hue suna to jaan gaya ke ye bar-haq hai, pas main toot kar reh gaya, hatta ke mere pao'n mujhe sahar hi nahi rahe the aur main zameen ki taraf ludhak gaya aur main jaan gaya ke Nabi e Akram ﷺ ki wafaat ho chuki.¹⁷⁴

¹⁷³ Surah Aale Imran 3: 144

¹⁷⁴ Bukhari: H4454

7. Huzoor ﷺ Aalim ul Ghaib Hain:

Mufti Ahmad Yaar Khan Sahab likhte hain:

Quran main hai ke 5 cheezo'n ka ilm koi nahi jaanta. Haa'n huzoor aqdas se in 5 cheezo'n ka ilm makhfi nahi reh sakta. Aapki shaan to bohot oonchi hai, balke aapki ummat ke 7 aqtaab bhi in 5 cheezo'n ka ilm rakhte hain. Halaa'nke ye aqtaab ghaus ke muqam se ka darja rakhte hain to batlaaiye is ilm mein ghaus ki kya shaan hogi. Jab aapki ummat ke ghaus aur aqtaab bhi in cheezo'n ka ilm rakhte hain to Huzoor Akram ﷺ se in 5 cheezo'n ka ilm kisey makhfi reh sakta hai. Is liye ke aap Syed ul Awwaleen wal Akhireen hain aur aap ka wujood e aqdas takhleeq e kaaenaat ka baais hai. Sirf baais hi nahi balke asal kaaenaat hone ki wajah se tamaam kaaenaat aap ke wujood se zaahir hui hai.¹⁷⁵

هو عليه السلام لا يخفى عليه شيء من الخمس المذكورة في الآية وكيف يخفى ذلك والا قطاب السبعة من امته يعلمونها وهم دون الغوث فكيف بسيد الاولين والآخرين الذي هو سبب كل شيء ومنه كل شيء.

Barailwi Ulama in ayaat par ghaur kyou'n nahi karte? Allah Ta'ala farmata hai:

Kehdo Jo Bhi Asmaano'n Aur Zameen Mein Hain, Ghaib Ki Baate'n Nahi Jaante Siwaae Allah Ke Aur Wo Ye Bhi Nahi Jaante Ke Kab (zinda karke) Uthaae Jaaye'nge.¹⁷⁶

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Syed ul Bashir Muhammad ur Rasool Allah ﷺ se elaan karwaaya:

Aur Naa Main Ghaib Ki Baate'n Jaanta Hoo'n.¹⁷⁷

وَلَا أَعْلَمُ الْغَيْبَ

Aur farmaya:

Aur Agar Main Ghaib Ki Baate'n Jaanta Hota To Bohot Se Faaede Jamaa Kar Leta Aur Mujhe Koi Takleef Naa Poh'nchti.¹⁷⁸

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ

Allah Ta'ala ke ilm mein kisi doosre ko shareek samjhna shirk fil-ilm hai. Allah Ta'ala ne jab Rasool Allah ﷺ ko ittela di to aapne qurb e qiyaamat ki alaamat dajjal ki aamad aur Nuzool e Isa samet bohot se waqeaat bayan farmae aur jab Allah ne ittela nahi di to:

1. Aapne is munafiq ke saath 70 jaleel ul qadar Sahaba Ikraam رضى الله عنهم bhej diye, jisne kaha tha ke isey tableegh e islam ke liye muballigheen chaahiye aur raasta mein isne dhoka se sab Sahaba Ikraam رضى الله عنهم ko Shaheed karwa diya.¹⁷⁹
2. Aap ﷺ ne ek yahoodi ke yaha'n zaher alood kahan khaa liya, jisse ek Sahabi رضى الله عنه mauqa par saheed ho gae aur wafaat ke waqt zaher ne aap par bhi asar dikhaaya.¹⁸⁰
3. Munafeqeen ne Ayeshe Siddiqa رضى الله عنها par tohmat lagaai. Aap ek maah tak sakht pareshan rahe, ek maah baad Allah ne bazariye e waheeh Ayesha رضى الله عنها ko baree kiya aur aapki pareshani door hui.¹⁸¹

¹⁷⁵ Jaa al Haq: P106

¹⁷⁶ Surah Namal 27: 65

¹⁷⁷ Surah Anam 6: 50

¹⁷⁸ Surah Araaf 7: 188

¹⁷⁹ Saheeh Bukhari: 4090; Muslim 677

T: Printing mistake ki wajah shayad ye hadees number ghalat bhi ho sakte hain.

¹⁸⁰ Abu Dawood: 3617; Saheeh Muslim

T: Printing mistake ki wajah shayad ye hadees number ghalat bhi ho sakte hain aur Muslim ki hadees ka number nahi padh sakte.

¹⁸¹ Saheeh Bukhari: 4750

8. Huzoor ﷺ kaaenaat ke zarra zarra ke liye rahem farmane waale hain:

Syed Ahmad Saeed Kazmi Sahab quran e majeed ki ayat ko apne maslak ki buniyad banaate hain:

Aur Hamne Aapko Tamaam Jahano'n Ke Liye
Rahmat Banakar Bheja Hai.¹⁸²

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Is ayat ki tashreeh karte hue likhte hain: “*Khulasa tul Kalaam ye hai ke Huzoor Nabi e Kareem ﷺ tamaam kaaenaat, kul makhlooq, ek ek zarra, ek ek qatra, Allah ke siwa har shae ke liye rahem farmane waale hain. Kisi rahem karne waale ke liye 4 baate'n laazim hain:*”

1. Sabse pehle ye amr laazim hai ke rahem karne waala zinda ho, murda naa ho. Kyou'nke murda rahem nahi kar sakta wo khud rahem ka taalib o mustahiq hota hai. Lehaza agar Huzoor ﷺ maaz Allah zinda naa ho'n to *rahmatullil a'alameen* nahi ho sakte. Jab ayat e quraniya se Huzoor ﷺ ka *rahmatullil a'alameen* hona saabit ho gaya to Huzoor ﷺ ka zinda hona saabit ho gaya.
2. Doosri baat ye ke sirf zinda hone se kisi par rahem nahi kiya jaa sakta, jab tak rahem karne waala marhoom ke haal ka aalim naa ho kyou'nke be-khabar kisi par kya rahem karega. Ayat e quraniya ki raushni mein Huzoor ﷺ *rahmatullil a'alameen* hain to jab tak Huzoor ﷺ tamaam alameen ka maa-siwa Allah jame'e kaaenaat o makhluqaat ko naa jaane'n aur jame'e ما كان وما يكون *maa kaan wa maa yakoon* ka ilm Huzoor ﷺ ko naa ho to us waqt tak Huzoor ﷺ *rahmatullil a'alameen* nahi ho sakte. Jab Huzoor ﷺ ka *rahmatullil a'alameen* hona saabit hai to tamaam kaaenaat ke ahwaal ka aalim hona bhi saabit ho gaya hai.
3. Teesri baat ye hai ke sirf aalim hone par kisi par rahem nahi kiya jaa sakta jab tak rahem karne waal marhoom tak apni rahmat o nemat poh'nchaane ki qudrat o ikhteyar naa rakhta ho. Isse maloom hua ke qudrat o ikhteyar ka hona bhi rahem karne ke liye zaroori hai. Jab Huzoor ﷺ tamaam makhluqaat aur kul kaaenaat ke liye a'alal itlaaq raahim hain to har zarra e kaaenaat tak rahmat o nemat poh'nchaane ki qudrat o ikhteyar bhi Huzoor ﷺ ke liye haasil hai.
4. Chauthi baat ye hai ke sirf qudrat o ikhteyar se kaam nahi chalta. Kisi rahem karne waale ke liye ye baat bhi zaroori hai ke rahem karne waala marhoom ke qareeb ho ye baat to ek misaal ke zariye you'n samjhiye ke masalan aap 3 farlaang ke faasle par khade hain. Achaanak kya dekhte hain ke ek khoon-khaar dushman ne aapke mukhlis dost par hamla kar diya hai. Wo chalakar aapse rahem ki darkhwast karne lagaa, aap is madad ke liye daode aur khuloos e qalb se is par rahem karne ke liye aagey badhe.

Magar aapke poho'nchne se pehle hi dushman ne isey halak kar diya. Ab ghaur kare'n aap zinda bhi hain aur is dost ko ba-chashm khud mulaheza bhi farma rahe hain iske haal se bhi waqif hain. Rahem karne ki qudrat o ikhteyar bhi aapko haasil hai, lekin apne ikhteyar se rahem nahi kar sakte sirf is wajah se ke wo mukhlis dost aapse door hai aur aap isse door hain. Aap apni hayat, qudrat o ikhteyar ke bawajood bhi is par rahem nahi kar sakte, maloom hua ke rahem karne ke liye raahim ka marhoom ke qareeb hona bhi zaroori hai.

Is ayat e quraniya se jab Rasool Allah ﷺ ke liye tamaam jahano'n aur makhluqaat ke har zarre ke liye raahim hona saabit hogaya to ye amr bhi waazeh ho gaya ke Huzoor e Kareem ﷺ apni roohaniyat o nooraniyat ke saath tamaam kaaenaat ke qareeb hain aur saari kaaenaat huzoor ke qareeb hai, agar

¹⁸² Surah Ambiya 21: 107

yaha'n ye shubha kiya jaae ke ek zaat tamaam jahano'n ke qareeb kaise ho sakte hai ek fard kisi ek ke qareeb to hoga, iske alaawa baaqi sabse door hoga.

Ye kis tarha mumkin hai ke fard e waahid afraad e kaaenaat mein har ek qareeb ho to iska jawab ye hai ke jin do (2) ke darmiyan nazdeeki maqsood hai. Agar wo dono kaseef ho'n to waqai aisa hi hoga ke fard e wahed afraad mukhtalif fiz zaman wal makan se baek waqt qareeb nahi hosakta. Aur dono lateef ho'n yaa dono mein se ek lateef ho to jo lateef hoga to baek waqt tamaam maujudaat kaaenaat ke qareeb ho sakta hai, jisme koi sharai yaa aqali istehaala laazim nahi aata.

Is liye huzoor ka tamaam afraad mumkinaat se qareeb hona bilkul waazeh aur raushan hai ke ham kaseef sahee lekin huzoor ﷺ to lateef hain lehaza huzoor ka ham se qareeb hona koi dushwar amal nahi. Awaaz ki lataafat ka ye haal hai ke jaha'n tak hawa jaa sakti hai, awaaz bhi waha'n tak poho'nch sakti hai. Lekin huzoor awaaz aur hawa se bhi ziyaada lateef hain, hua. Apne muqam e Mahmood se aagey nahi badh sakti aur awaz hawa se aagey nahi jaa sakti.

Lekin jaha'n awaaz aur hawa bhi naa jaa sakey, awaaz aur hua to kya, you'n kahiye ke jaha'n Hazrat Jibraeel ﷺ ka bhi guzar naa ho sakey waha'n Huzoor ﷺ poho'nch jaate hain. Balke jaha'n zamana aur makaan bhi naa paaya jaa sakte, waha'n bhi Huzoor ﷺ paae jaate hain. Yaqeen naa aae to shab e meraj ka waaqea saamne rakh leejiye, jisse aapko hamare bayan ki poori tasdeeq ho jaaegi. Lehaza ek ayat se 5 masaael wazaahat ke saath saabit ho gae, yaane Huzoor ﷺ tamaam aalamo'n ke liye rahmat farmane waale hain.

Lehaza zinda hain aur tamaam kaenat ke halaat o kaifiyaat ke aalim bhi hain aur saath hi har alam ke har zarre par apni rahmat aur nemat poh'nchaane ki qudrat aur ikhteyar bhi rakhte hain. Iske saath tamaam aalam ko muheet aur tamaam kaaenaat ki har shae se qareeb bhi hain. Nez aise roohani, noorani aur lateef hain ke jiski binaa par aapka kisi ek cheez ke qareeb hona doosri se baeed hone ko mustalzim nahi. Balke baek waqt tamaam afraad e aalam se yaksaa'n qareeb hain.¹⁸³

Nez likhte hain: *“Jab wo rahmatulil a'alameen hone ki wajah se rooh do (2) aalam hain to kis tarha mumkin hai ke aalam ka koi fard yaa jazu is rahmat e muqaddesa se khaali hojaae. Lehaza maanna padega ke huzoor ﷺ rahmatulil a'alameen hokar rooh e kaaenaat hain aur aalam ke har zarre mein roohaniyat e muhammadiya ke jalwe chamak rahe hain aur zahir hai ke aapki ye jalwagiri ilm o idraak aur nazar aur basar se moazza hokar nahi ho sakti”*.

“Kyou'nke roohaniyat o nooraniyat hi asal idraak aur haqeeqat e nazar o basar hai. Lehaza saabit ho gaya ke arsh se farsh tak tamaam makhluqaat o mumkinaat ke haqaaeq lateefa par Huzoor Nabi e Kareem ﷺ haazir o naazir hain, is mazmoon ko zahen nasheen karne ke baad ye amr khud ba-khud waazeh ho jaata hai ke ulama arefeen aur auliya e kamileen ne jo haqeeqat e muhammadiya ko tamaam zarrat e kaaenaat mein jaari o saari bataaya hai, inka asal yehi ayat e mubaaraka hai”.¹⁸⁴

Qaraeen e Ikram! Seerat e Rasool ka adna taalib e ilm bhi jaanta hai ke Kazmi Sahab ne jo kuch bhi bayan kiya hai, wo Muhammad bin Abdulalh ki sifaat nahi hain. Kazmi Sahab ka ye farmana ke ummat e muhammadiya ke nazdeek ye mar qatai hai ke وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ mein kaaf khitab se muraad Muhammad ur Rasool Allah ﷺ hain, bilkul durust hai. Magar kaun Muhammad ur Rasool Allah ﷺ? Ummat ke nazdeek Muhammad ur Rasool Allah ﷺ se muraad Muhammad bin

¹⁸³ Maqalaat e Kaazmi: V1 P99

¹⁸⁴ Taskeen ul Khawaatir: P44

Abdullah bin Abdul Muttalib hain. Sahaba Ikraam ﷺ aur Salaf e Saleheen mein se koi ek bhi isse muraad haqeeqat e muhammadiya nahi leta. Wo is ayat ka matlab ye bayan karte hain.

Aap poori insaneyat ke liye rahmat banakar behje gae hain. Jisne aapki baat ko qubool kiya aur imaan le aaya, goya isne is rahmat ko qubool kar liye aur wo duniya o aakhirat ki saadato'n se hamkinaar hua aur aap unke liye bhi is ma'ane mein rahmat hain, jinhe'n ne aapke deen ko qubool naa kiya ke wo qaum e nooh aur qaum e loot ki tarha bilkul tabah o barbaad nahi kiye jaae'nge. Haqeeqat e Muhammadiya aur Wahdat ul Wujood jaise aqaaed se Sahaba Ikraam ﷺ, Taabaeen aur Salaf e Saleheen baree hain.

Qurani ayaat ke hawaale se Rasool Allah ﷺ ka apni zaat ke liye aur doosro'n ke liye nafa o nuqsan ka maalik naa hone ka zikr aur aapke aalim ul ghaib naa hone ke dalaael pehle bayan ho chuke hain. Aap ﷺ ki wafaat ka tazkirah Saheeh Bukhari ke hawaale se bhi ho chuka hai. Allah Ta'ala in hazraat ko quran o hadees par imaan laane ki taufeeq de. Ameen

9. Huzoor ﷺ Nabuwat Se Pehle Quran Ka Ilm Jaante The:

Mufti Ahmad Yaar Khan Naeemi Sahab ki tehreer mulaheza farmae'n: "Hamari is tehreer par baaz afraad ki taraf se ek shubha bhi ho sakta hai ke jab Rasool Allah ﷺ bila waasta Allah Ta'ala se sab kuch le sakte hain to phir unke aur Rabb ke darmiyan Jibraeel ka waasta kyou'n rakah gaya aur wahee ka silsila kyou'n qaaem kiya gaya. Rabb e Ta'ala farmata hai":

Hazrat Jibraeel عليه السلام Ne Ye Quran Aapke Dil Par Utaara.¹⁸⁵

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ

"In ayaat se maloom hota hai ke jaise ham bil-waasta Rabb se kuch nahi le sakte, aise hi Rasool bil-waasta isse kuch nahi le sakte. Wo hazraat ek aur rasool ke haajat-mand hain, jinhe'n shariyat ki zuban se rooh ul qudust yaa jibraeel kehte hain. Is liye quran e kareem ne Hazrat Jibarael aur unke muawineen farishto'n ko rasool bataya".

Is Subha ka Izaala:

Is eteraaz ka jawab ya hai ke, wahee ki aamad aur Jibraeel عليه السلام ka Huzoor ﷺ par aana qanoon ke ijraa ke liye hai, naa ke Rasool Allah ﷺ ke ilm ke liye. Rabb e Ta'ala ne Huzoor ﷺ ko pehle hi sabkuch sikha padha kar bhej diya, magar qawaneen e ilaahi ka bando'n mein ijra us waqt hoga, jab bazariya e wahee qanoon naazil farmaya jaaega. Iske chand dalaael ye hain. Ek ye ke Rabbul A'aameen ne quran e kareem ki taareef is tarha farmai هُدًى لِّلْمُتَّقِينَ ye Quran parhezgaaro'n kaa haadi hai. Yaane Aye Mehboob ﷺ tumhara haadi nahi, tum to pehle hi hidayat yaafta ho, kahee'n هُدًى لك naa farmaya ke ye quran aapke liye hidayat hai.

Doosre ye ke nuzool e quran ka silsila Huzoor ﷺ ki umar shareef ke 40 saal ke baad shuru hua, magar huzoor ki 40 saala zindagi sidq o amaanat, raast guftaari o paakbaazi ka marqa thi. Hatta ke kuffar ne aapko صادق الوعد و أمين ka khitab de rakha tha. Agar aapki hidayat nuzool e quran par mauqoof hoti to aapke ye 40 saal apen mahol ke mutabiq aam ahle arab ke mutabiq guzarte aur

¹⁸⁵ Surah Sha'ara 26: 193-194

ahadees se bhi saabit hota hai ke aap is daraz muddat mein kufr o shirk to kya kabhi khel kood tamasho'n, sharab aur jhoot waghaira ke bhi qareeb naa gae.

Teesre ye ke jab pehli wahee naazil hui to us waqt Sarkar ghaar e hira mein 6 maah se etekaaf, namaz, sajda o ruku wahgaira ibaadat mein mashgool the. Ghaur keejiye ke is zamane mein Huzoor ﷺ ye ye ibaadata'n kisse seekhi thee'n.

Chautha ye ke khayal kiya jaata hai ke Huzoor ﷺ ko namaz ka tohfa meraj ki raat la-makan mein poho'nch kar ataa hua aur meraj ke sawere fajr ki namaz naa padhaai gai. Zohar ke waqt se mutawaatir do (2) roz tak Jibraeel e ameen haazir hote rahe aur Huzoor ﷺ ko har waqt ki namaz padhaate rahe, tab namaz e panjgaana jaari ki gai. Magar ye bhi ghaur kiya ka meraj ki raat farsh se arsh par jaate hue Huzoor ﷺ ne bait ul muqaddas mein saare ambiya e ikram ko namaz padhaai is tarha aap imam hue aur saare ambiya mukhtadi. Jin mein baaz muezzin aur baaz maksar bane.

Ghaur to karo, namaz lene jaan rahe hain, magar namaz padha kar jaa rahe hain aur kinko namaz padhai. Maaui-shama ko nahi, balke in ambiya ikram ko jo apni ummato'n ko namaz padhate, bataate aur sikhate rahe aur ye mas-ala maloom hona chaahiye ke namaz ka imam shara'an wo hota hai, jo tamaam mukhtadiyo'n se ziyaada namaz ke masaael se waqif hota hai.

Paachwee'n ye ke Huzoor ﷺ par waheeh ba-waasta e Jibraeel عليه السلام naa hoti thi. Wahee ka beshtar hissa wo hai, jo bila-waasta Jibraeel huzoor par ilqa hota tha, Rabb e Ta'ala farmata hai:

Hamare Mehboob Apni Khwahish Se Kalaam Nahi
Farmate, Wo Sab Wahee e Ilaahi Hai, Jo Unki
Taraaf Ki Jaati Hai.¹⁸⁶

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Aur zaahir hai ke har kalaam par jibraeel e ameen wahee lekar naa aate the. Allah Ta'ala farmata hai:

Phir Hamare Mehboob Qareeb Se Qareeb Hue
Chunache Phir Do (2) Kamaano'n Mein Ho Gae,
Phir Rabb Ne Apne Bande Ko Wahee Ki Soki.¹⁸⁷

ثُمَّ دَنَا فَتَدَلَّىٰ ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Zahir baat ye hai ke is qurb e khaas ke waqt jo waheeh ki gai, waha'n jibraeel e amaan ka guman o khayal bhi naa poho'nch saka. Ghanche مَا أَوْحَىٰ ke wo chatke كُنَّا ke baagh se bulbul sidrah tak unki boo se mehroom hain. Behrehaal ye maanna hi padega ke Rabbul A'alameen aur Mehboob ke darmiyan janab Jibraeel e ameen ki aamad o raft aur wahee ka silsila ijra e qawaneen ke liye hai. Naa ke Nabi e Kareem ﷺ ke mahez ilm ke liye. Warna phir jaise ham Huzoor ke ummati hain. Huzoor, Jibraeel ke ummati hue aur jaise ham Huzoor ﷺ ka klima padhte hain. Huzoor Jibraeel e ameen ka kalima padhe.¹⁸⁸

Qaraeen e Ikram!

¹⁸⁶ Surah Najam 53: 3-4

¹⁸⁷ Surah Najam 53: 8-10

¹⁸⁸ Rasaael e Naeemiya: P253

Bukhari o Muslim mein wahee ke aghaaz ka qissa maujood hai, is qissa par ghaur farmaiye ye qissa Mufti Naeem Sahab ki ghalat fehmi ka behtareen izaala pesh kar raha hai:

“Ummul Momineen Ayesha رضي الله عنها riwayat karti hain ke Rasool Allah ﷺ ghar e hira mein the, ke aapke paas wahee lekar Jibraeel عليه السلام aae aur unho’n ne kaha: Padhiye. Aap ﷺ ne farmaya: Maine padha likha nahi hoo’n. Aap ﷺ farmae hain: phir Jibraeel عليه السلام ne mujhko pakad kar aisa bhee’ncha ke main be-taaqat ho gaya, phir mujhko chod diya aur kaha padhiye. Maine kaha ke main padha likha nahi hoo’n (kyou’n-kar padhoo’n)”.

“Unho’n ne mujhko phir pakda aur doosri baat itna dabaaya ke meri taaqat ne jawab de diya. Phir mujhko chod diya aur kaha padhiye, maine kaha (kaise padhoo’n) main padha likha nahi hoo’n. Unho’n ne phir mujhko pakda aur teesri martaba dabaaya, phir mujhko chod diya aur kaha:”

Padh Apne Rabb Ke Naam Se, Jisne Paeda Kiya.
Jisne Insan Ko Khoon Ke Lothde Se Paeda Kiya. Tu
Padhta Reh, Tera Rabb Bade Karam Waala Hai.¹⁸⁹

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ

Pas ye ayat sunkar Aap ﷺ pahaad se laute, aapka dil (dark e maare) kaa’np raha tha. Aap ﷺ Khadeeja رضي الله عنها ke paas gae aur farmaya: Mujhko kapda udhaa do, mujhko kapda udhaa do. Aap ﷺ ko kapda udhaaya gaya, jab aapka dar jaata raha to Aap ﷺ ne Khadeeja رضي الله عنها se ye qissa bayan karke farmaya: Mujhe apni jaan ka dar hai. Khadeeja رضي الله عنها ne kaha: Hargiz nahi, Allah ki qasam, Allah aapko kabhi ruswa nahi karega.

Phir wo Aap ﷺ ko Warqa bin Naufal ke paas le gae’n, jo Khadeeja رضي الله عنها ke chacha-zaad bhai the. Jaahiliyat mein isaa ho gae the, boodhe, zaeef hokar naabina ho gae the. Aapne jo kuch dekha wo in se bayan kiya. Warqa bin Naufal ne kaha ke: Wo Allah ka farishta hai, jisko Alalh Ta’ala ne Musa عليه السلام par utaara tha, kaash main us waqt jawan hota, kaash main us waqt tak zinda rehta jab tumko tumhari qaum (apne shaher se) nikaal degi. Rasool Allah ﷺ ne farmaya: Kya ye mujhe nikaal de’nge. Warqa ne kaha: Haa’n (beshak nikaal de’nge) jab kabhi kisi shakhs ne aisee baat kahi, jaisi tum kehte ho, to log iske dushman ho gae.¹⁹⁰

Rasool Allah ﷺ farmate hain ke: Main ek baar raaste mein jaa raha tha. Itne mein maine asmaan se awaaz suni. Aankh uthakar oopar dekha to kya dekhta hoo’n ke wohi farishta, jo ghar e hira mein mere paas aaya tha, asmaan aur zameen ke darmiyan mein ek kursi par baitha hai. Main ye dekh kar dar gaya, apne ghar lauta, maine ghar waalo’n se kaha mujhko kapda udhaa do, mujhko kapda udhaado.¹⁹¹

Aur agar quran e hakeem ka nuzool sirf qawaneen e ilaahi ka bando’n mein ijra ke liye tha aur Aap ﷺ ko pehle hi se sab kuch sikha, padha kar bheja tha to in ayaat ka kya matlab hai?

Aur Isi Tarha Hamne Aapki Taraf Apne Hukum Se Rooh Ko Utaara Hai, Aap Isse Pehle Ye Bhi Nahi Jaante The Ke Kitab Aur Imaan Kya Cheez Hai? Lekin Hamne Usey Noor Banaya Uske Zariye Se Apne Bando’n Mein Se Jisey Chahte Hain Hidayat

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

¹⁸⁹ Surah Alaq 96: 1-3

T: Tarjuma Ahsan ul Bayan se liya gaya hai.

¹⁹⁰ Saheeh Bukhari: H3; Saheeh Muslim: H160

¹⁹¹ Saheeh Bukhari: H4; Saheeh Muslim: H161

Dete Hain, Beshak Aap Raah e Raast Ki Rehnumaai
Kar Rahe Hain.¹⁹²

Aapko To Kabhi Uska Khayal Bhi Naa Guzra Tha Ke
Aapki Taraf Kitab Naazil Farmai Jaaegi, Lekin Ye
Aapke Rabb Ki Meherbaani Se Utra. Ab Aapko
Hargiz Kafiro'n Ka Madadgaar Naa Hona
Chahiye.¹⁹³

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا
تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ

Surah Najam ki jin ayaat ko Mufti Naeemi Sahab buniyad banakar likhte hain ke wahee ka beshtar hissa
wo hai, jo bila-waasta Jibraeel عليه السلام, Huzoor ﷺ par ilqa hota tha. Iski tafseer Masrooq رحمته ne Ayesha رضي الله عنها se
daryaaft ki. Ke Allah Ta'ala ka farman hai:

Phir Hamare Mehboob Qareeb Se Qareeb Hue
Chunache Phir Do (2) Kamaano'n Mein Ho Gae,
Phir Rabb Ne Apne Bande Ko Wahee Ki Soki.¹⁹⁴

ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا
أَوْحَىٰ

Isse kaun muraad hai, to Ayesha رضي الله عنها ne bataaya ke isse Jibraeel عليه السلام muraad hain.¹⁹⁵

Ummul Momineen Ayesha رضي الله عنها farmati hain ke jisne ye gumaan kiya ke Muhammad ﷺ ne apne Rabb ko
dekha hai, isne Allah Ta'ala par jhoot bandha aur sabse pehle maine Rasool Allah ﷺ se in ayaat ki tafseer
poochi. To Aap ﷺ ne farmaya ke: “Isse muraad jibraeel عليه السلام hain, jin ko maine sirf do (2) martaba unki
asal soorat mein dekha”.¹⁹⁶

Jab yaha'n bhi muraad Jibraeel عليه السلام hain to iska matlab ye hai ke poora quran e majeed Jibraeel عليه السلام ke
zariye naazil hua, Allah Ta'ala farmata hai:

Bila-shubha Ye (quran) Rabbul A'alameen Ka
Naazil Karda Hai, Jisey Rooh Ul Ameen Lekar
Aapke Dil Par Naazil Hua, Taa-ke Aap Daraane
Waalo'n Mein Se Ho Jaae'n.¹⁹⁷

وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَىٰ قَلْبِكَ لِتَكُونَ
مِنَ الْمُنذِرِينَ

Doosra mas-ala meraj ko jaate hue Rasool Allah ﷺ ka Ambiya عليه السلام ko namaz padhaana. Is par Mufti Naeemi
Sahab ka ye kehna ke aap meraj par namaz lene jaa rahe the, magar namaz padhakar jaa rahe the,
ghalat hai. Risaalat shuru hone ke baad sabse pehle jo hukum diya gaya, wo namaz ka hukum tha.
Jibraeel عليه السلام ne tashreef laakar namaz aur wazu ka tareeqa bataaya. Subha o Shaam do-do (2-2) rakat
namaz padhne ka hukum diya. Balke islam ke ibtedaai dino'n mein namaz ke alaawa kisi ibaadat ka
pataa nahi chalta. Meraj par to 5 namaz farz hui thi.

¹⁹² Surah Shoorah 42: 52

¹⁹³ Surah Qasas 28: 86

¹⁹⁴ Surah Najam 53: 8-10

¹⁹⁵ Saheeh Muslim: H177

¹⁹⁶ Saheeh Muslim: H179

¹⁹⁷ Surah Sha'ara 26: 192-194

10. Tamaam Ambiya Haqeeqat e Muhammadiya Se Faiz Lekar Apni ummat Ko Poh'nchate Rahe, Yaane Tamaam Ambiya Ki Nabuwwat Aapki Nabuwwat Ke Waaste Se Hai:

Muhammad ur Rasool Allah ﷺ ko asal kaaenaat aur Allah Ta'ala ke tamaam fuyooz ka waasta qaraar de kar in soofiya ne ye nateeja nikaala ke Aap ﷺ ki nabuwwat biz zaat hai aur baaqi tamaam ambiya ki nabuwwat bil-arz hai. Tamaam ambiya Nabi ﷺ ke tufaili hain, saare ambiya haqeeqat e muhammadiya se faiz lekar apni ummat ko poh'nchate rahe hain, is liye Muhammad ﷺ Nabi ul Ambiya bhi hain, is nazariye ki tashreeh soofiya e deoband ki zubani suniye.

Qasim Nanotwi Sahab likhte hain: *“Ab suniye wasf e nabuwwat mein bhi yehi taqseem hai, kahee'n nabuwwat zaati hai aur kahee'n arzi hai. So Rasool Allah ﷺ ki nabuwwat to zaati hai aur siwa aapke sab ambiya ki nabuwwat arzi hai, dalel naqali to uske liye ayat مِيثَاقُ النَّبِيِّينَ hai. Is liye ke sabki nabuwwat agar asli hai to phir sab masaawi ul aqdaam hain. Is soorat mein mukhtaza e hikmat hakeem mutlaq ye hona tha ke koi kisi ka taabe aur mukhtada naa hota”*.¹⁹⁸

Doosri jagah likhte hain: وَيُنِمُّ نِعْمَتُهُ عَلَيْكَ to you'n samajh mein aata hai ke ism e aleem murabbi rooh muhammadi ﷺ ho, is liye ke Surah Al Fatha mein itmaam e nemat khaas aapke liye hai. Aur Surah Maaeda mein وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي agarche khitaab aam hai. Magar maqsood biz-zaat Aap ﷺ hain aur sab aapke tufaili hain aur aap imam hain.¹⁹⁹

Qasim Nanotwi Sahab ka aqeeda mulaheza farmaiye:

“Tafseel is ijmaal ki ye hai ke mausoof bil-arz ka qissa mausoof biz-zaat par khatam hota hai. Jaise mausoof bil-arz ka wasf mausoof biz-zaat se muktasib hota hai. Mausoof biz-zaat ka wasf jiska zaati hona aur غير مكتسب من الغير hona lafz biz-zaat hi ka mafhoom hai. Kisi ghair se muktasib aur musta'aar nahi hota misaal darkaar hai. To leejiye zameen ko hisaar aur dar o diwaar ka noor agar aftar ka faiz hai to aftar ka noor kisi aur ka faiz nahi hai aur hamari gharz wasf e zaati hone se itni hi thi siwa isi taur Rasool Allah ﷺ ki khatamiyat ko tasawwru farmaiye”.

“Yaane aap mausoof ba-wasf e nabuwwat biz-zaat hain aur siwa aapke aur nabi e mausoof ba-wasf bil-arz. Auro'n ki nabuwwat aapka faiz hai, magar aapki nabuwwat kisi aur ka faiz nahi. Aap par silsila e nabuwwat khatam ho jaata hai. Gharz aap jaise nabi ul ummat hain, waise hi nabi ul ambiya bhi hain. Yehi wajah hai ke ye shahadat مِيثَاقُ النَّبِيِّينَ aur Abmiya e ikram par imaan laane aur aapke iqtedaar aur itteba ka ahed liya gaya hai”.²⁰⁰

Ek aur muqam par Qasim Nanotwi Sahab likhte hain: *“Aur Ambiya ﷺ Aap ﷺ se faiz lekar apni ummato'n ko poh'nchate hain. Gharz beech mein waasta e faiz hain, mustaqil biz-zaat nahi... baaqi Ambiya bhi misl e aaina beech mein waasta e faiz hain. Gharz aur Ambiya mein jo kuch hai, wo zill aur aks e muhammadi hai, koi zaati kamaal nahi”*.²⁰¹

Qari Taiyyab Sahab likhte hain:

“Aapka sala imtiyazi wasf ye hai ke aap noor e nabuwwat mein sab ambiya ke murabbi, unke haq mein musdar faiz aur unke anwaar o kamaal ki asal hain. Is liye asal mein Nabi aap hain aur doosre amibya ﷺ asal se nahi, balke aapke faiz se nabi hue hain... Huzoor ki shan mahez nabuwwat hi nahi nikalti, balke nabuwwat bakhsh bhi nikalti hai, ke jo bhi nabuwwat ki iste'edaad paaya hua fard aapke saamne aagaya, nabi ho gaya. Isi tarha noor nabuwwat aaphi se aur aap hi par laut kar khatam ho gaya. Aur yehi shaan khaatim ki hoti hai ke isi se iske wasf e khaas ki ibteda bhi hoti hai aur isi par intehai bhi ho jaati hai. Is

¹⁹⁸ Aab e Hayat: P252

¹⁹⁹ Aab e Hayat: P153

²⁰⁰ Tehzeer un Naas: P4

²⁰¹ Tehzeer un Naas: P28

liye ham aapko wasf e nabuwwat ke lehaz se sirf Nabi hi nahi kahe'nge, balke khaatim un nabiyeen kahe'nge. Ke aaphi par tamaam anwaar e nabuwwat ki inteha hai".²⁰²

Aqaaed Ulama e Deoband ki mashoor kitab *Al Muhannad* mein bhi saaf iqraar kiya hai ke baaqi tamaam Ambiya ﷺ ki nabuwwat aapki nabuwwat ke waaste se hai.

Shah Abdul Haq Mohaddis Dahelwi apne risaala *At Taaleef Qalb Al Aleef Bi Kitabah Fehris at Tawaleef* mein is tarbiyat ki is tarha tashreeh karte hain, "saare paeghambar neeche utarkar Huzoor ke madrasa mein haazir hue aur aapke maktab mein shagird bane. Har ek nabi ne ilm ki ek kitab aur deen ka ek ek baab huzoor se padha. Waha'n se faarigh hokar duniya ko faiz dene ke liye masnad e nabuwwat par jagazee'n hue aur Allah ke ahkaam ki makhlooq ko taaleem di aur in rasoolo'n mein sabse pehle adam the, jo walid hone ke bawajood apne sacche farzand ke madrasa mein ba-adab do (2) zaanu baithe. Tamaam zubane aur cheezo'n ke naam huzoor se seekhe, phir khilafat e ilaahiya ki masnad par jaa-gazee'n hue aur malaaeka muqarribeen ki taaleem o tarbiyat farmane lage. Jisse Hazrat Adam ka haq e ustadi saare farishto'n par saabit hua aur aakhir kaar unke masjood ban gae".²⁰³

Muhammad Manzoor Nomani Sahab is baat ko you'n bayan karte hain: "Aap nabi biz-zaat hain aur doosre ambiya ﷺ bil-arz". Is istelah mein sirf Maulana Nanotwi hi munfarid nahi hain. Balke bohut se aagley ulama mohaqqiqeen bhi uski tasreeh farmate hain. Unki ibaarat naqal karke ham kitab ko zakheem banaane ki zaroorat nahi samajhte. Kyou'nke khud Ahmad Raza Khan Barailwi ne bhi is mas-ala ko is tarha likh diya hai ke uske baad kisi doosre ki ibaarat naqal karne ki zaroorat hi nahi rehti.

Faazil e Barailwi apne risaale *Jazallahu A'adwah* ke page 23 par likhte hain aur nusoos e mutawaaterah, auliya ikram o aimma e azzaam o ulama e a'alaam se mubarhan ho chuka ke na'at e qaleel yaa kaseer, sagheer yaa kabeer, jismani yaa roohani, deeni yaa dunyawawi, zaahiri yaa baatini, roz e awwal se ab tak aur ab se qiyaamat tak, qiyaamat se aakhirat tak, aakhirat se abad tak, momin yaa kafir, mute'e yaa faajir, malak yaa insan, jin yaa haiwan, balke tamaam maa-siwa Allah mein jisey jo kuch mili yaa milti hai, yaa milegi unhee'n ke hatho'n mein bate aur bat-ti hai aur bategi ye sar al wujood aur asal wujood, khalifatullah a'azam wali nemat e aalam hain.²⁰⁴

Faazil e Barailwi ki is ibaarat se maloom hua ke aalam mein jo kuch nemat roohani yaa jismani, deeni yaa dunyawawi, zaahiri yaa batini kisi ko mili hai, wo aap hi ke dast e karam ka nateeja hai aur choo'nke nabuwwat bhi ek a'ala darja ki roohani nemat hai, lehaza wo bhi doosre Ambiya ﷺ ko aapke waaste se mili hai. Isi haqeeqat ka naam Nanotwi Sahab ki istelah mein khatmiyat e zaati aur khatmiyat e martabi hai.²⁰⁵

²⁰² Aftaab e Nabuwwat: P81

²⁰³ Risaala Noor az Mufti Ahmad Yaar Gujrati

²⁰⁴ Risaala Jazallahu A'adwah az Ahmad Raza: P23

²⁰⁵ Faisla Kun Munazerah az Manzoor Nomani: P56

11. Agar Bil-farz Baad Zamana e Nabawi Koi Nabi Paeda Ho To Phir Bhi Khatamiyyat e Muhammadi (khatam e nabuwwat) Mein Kuch Farq Naa Aaega:

Khatam e Nabuwwat ke is tabdeel shuda mafhoom ki buniyad par Qasim Nanotwi Sahab likhte hain: “Itlaaq khatm is baat ko mukhtaza hai ke tamaam Ambiya ka silsila e nabuwwat aap par khatam hota. Ye jaisa ke ambiya e guzishta ka wasf e nabuwwat mein aapki taraf mohtaaj hona saabit hota hai aur aapka is wasf mein kisi ki taraf mohtaaj naa hona. Isme ambiya e guzishta ho’n yaa koi aur is tarha agar farz keejiye aapke zamane mein bhi is zameen par yaa kisi aur zameen par yaa asmaan mein koi nabi ho to wo bhi is wasf e nabuwwat mein aapka mohtaaj hoga”.²⁰⁶

Doosri jagah likhte hain: “Gharz ikhtetaam agar baae’n ma’ane tajweez kiya jaae, jo maine arz kiya to aapka khaatim hona ambiya e guzishta hi ki nisbat khaas naa hoga. Agar bil-farz aapke zamane mein bhi kahee’n aur koi nabi ho jab bhi aapka khaatim hona ba-dastoor baaqi rehta hai”.²⁰⁷

“Haa’n agar khaatmiyat ba-maane ausaaf e zaati ba-wasf e nabuwwat leejiye, jaisa ke is aajiz ne arz kiya hai. To phir siwaa e Rasool Allah ﷺ aur kisi ko afraad e maqsood bil-khaq mein se mumaasil e Nabawi ﷺ nahi keh sakte. Balke us soorat mein faqat ambiya ki afraad e kharji par aapki fazeelat saabit ho jaaegi. Balke agar bil-farz baad zamana e Nabawi ﷺ koi nabi paeda ho to phir bhi khatmiyat e muhammadi mein kuch farq naa aaega”.²⁰⁸

Ye gumrah aqaaed naa quran e hakeem ki kisi ayat se saabit hain, naa Rasool Allah ﷺ ke farman se. Hatta ke Sahaba Ikraam رضی اللہ عنہم aur Aemma e Ahle Sunnat in nazariyaat se baree the, soofiya ke in nazariyaat ka radd Quran e Majeed jagah jagah farma raha hai:

Aap Keh Deejiye! Ke Main Koi Anokha Paeghambar To Nahi.²⁰⁹

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ

Aur Muhammad ﷺ Sirf Rasool Hi Hain, Unse Pehle Bohot Se Rasool Guzar Chuke Hain.²¹⁰

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ

Yaane jis tarha mujhse pehle bohota se rasool aachuke hain, main bhi unhi jaisa ek rasool hoo’n. Ye ayat unke tamaam khud-saakhta nazariyaat ka radd kar rahi hai.

Agar tamaam Rasool ﷺ Muhammad ur Rasool Allah ﷺ ke shagird hain aur unho’n ne deen ka baab aapse padha hai to unke halaat se aap be-khabar kaise ho sakte hain? Allah Ta’ala farmata hai:

Aur Baaz Rasoolo’n Ke Halaat Hamne Aapse Bayan Kiye Aur Baaz Rasoolo’n Ke Halaat Hamne Aapse Bayan Nahi Kiye.²¹¹

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ

Qasim Nanotwi Sahab ne khatam e nabuwwat ke mafhoom hi ko badal diya. Yehi wajah hai ke Mirza Ghulam Ahmad Qadiyani ke hawaari Mirza ki jhooti nabuwwat ke suboot mein Qasim Nanotwi Sahab ki ibaarat pesh karte hain. Allah Ta’ala ham sabko haq par chalne aur baatil se bachne ki taufeeq de. Ameen.

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمْ تَسْلِيمًا كَثِيرًا وَاحْسِبْنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. آمين

²⁰⁶ Tehzeer un Naas: P12

²⁰⁷ Tehzeer un Naas: P13

²⁰⁸ Tehzeer un Naas: P24

²⁰⁹ Surah Ahqaf 46: 9

²¹⁰ Surah Aale Imran 3: 144

²¹¹ Surah Nisa 4: 164

Transliterator's Notes:

Name of the Book : Hubbe Rasool ﷺ Ki Aadh Mein Mushrikaana Aqaaed
Author of the Book : Dr. Syed Shafeeq ur Rahman Hafizahullah
Nazar e Saani : Shaikh Asadullah Usman Hafizahullah
Transliterator of the book [to roman English]: *Rehan Syed Barey*

Assalamualaikum wa Rahmatullahi wa Barakatahu,

The Imaan of Muslim will be considered as complete and perfect when he loves Prophet Muhammad the most because He said: "No one of you truly believes until I am dearer to him than his father, his son, himself and all the people". (Bukhari & Muslim).

In our life on many occasions, we find that many of the people doing shirk (associating partners with Allah) sometimes through the Prophet, sometimes Angels of Allah & many times the Auliya, Saleheen. The ignorant people, what they do is they taa-ke the creations of Allah and raise them higher than their actual position awarded by Allah (this is Ghuloo).

In this book, Dr. Syed Shafeeq ur Rahman hafizahullah has identified almost all types of Ghuloo practiced by the Muslims in the name of Love of Prophet Muhammad. In sha Allah, after completing the book the reader will not only become aware of those practices and buth also will know why Islam prohibits them.

I have tried my best to use the most suitable and easiest words for the transliteration. For ease of understanding, I have translated meanings of some difficult words by using T: (in reference). All meanings were taken from Feroz ul Lughaat. The Arabic text of the Quranic Ayaat has been taken from the website <http://quran.ksu.edu.sa/> and the remaining Arabic text, which includes Ahadees (matan and sanad), Athaar and Aqwaal were manually typed from the Urdu pdf book.

Despite doing a double check, if anyone finds any mistake or has any suggestion which might make this transliteration better, then please inform mein at rehan.hse@live.com.

Having read this book, if you deem it worth forwarding or sharing, please do so. If it motivates even a single person to come firmly on the track of Quran and Sunnah, I would consider all my efforts successful.

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Taalib e dua

Rehan Syed Barey

May 19th, 2020 - Ramzan ul Mubarak 26th, 1441

Riyadh, Saudi Arabia
